

Phisicke for the Soule,
verye necessarie to be vsed
in the Agonie of death,
and in those extreme, and
moste perillous seasons,
aswell for those, which are
in good health, as those,
which are endewed with
bodily sicknesse.

Translated out of Latine into Eng-
lishe, by H. Thorne.

*Quid prodest homini, si vniuersum munus ^{the} ac-
tur, animæ autem suæ detrimentum patitur.*

M A T H. 16.

What shall it man auaille, if all the worlde, he gaine.
And after that of his owne soule, he to the losse sustaine.

*Perused, and allowed, according to the Quenes
Maiesties Iniunctions.*

IMPRINTED AT LONDON,
by Henry Denham.

NOT TO BE REPRODUCED WITHOUT SPECIFIC PERMISSION



Phisick for the Soule,
very necessary to be vsed in
the Agonie of death, and in
these extreme and moste pe-
rilous seasons, as well for
those that are in good health,
as those, which are endu-
ed with bodily
sicknesse.

Translated out of Latine, into
lishe, by H. Thorne.



Diseases trou-
bling our bodies, and
corpozall death, shake
our mindes with ho-
rrible feare,
much that of
wee trembl
the recpt

cion of them. Mans natur
had leauer not to bee at all
cannot but ware pale, &
when these sicknesses doe at-
tende, no calamitie can be

Phisick for the Soule.

more cruell, none more horrible, none more
housse, then the sicknesse of the soule, and
the death and destruction therof. Euery man
abhorreth, euery man detesteth and eschew-
eth by Sea and lande, punishments, pitifull
labors, diseases, and this bodily death. But
we ought much more to endeuor our selues,
to auoide and leaue off the occasions of those
euilles, that is to wit, sinne and wicked-
nesse, and that we ought to dread the heaue
of God, which wee prouoke against
ourselues and manifold offences.

Our bodily health is ympaired, we
straigh awayes poste vnto the phisition, here
we spare for no charges, we lesse esteeme all
things then the safegarde of our life, we pro-
cure medicines & remedies at a great price,
the intent, that this oure earthen vessell
not heard, mought be againe repaired,
thin short space after notwithstanding
die to breake. Why doe wee not
take heed and carefulnesse, desire, and
labour against the diseases, and
of the Soule, being farre more
more perillous? For what
man take, if he did abounde
in riches of the whole worlde, and
did

Plurifick for the Soule,

did liue a thousand yeares togithers, and
toyed continual and most exquisite pleasur
of this lyfe, and were not incumbred wth
any trouble of sicknesse, or other calamiti.
But yet in the meane while, his soule
infected with the deadlye gilt and payse
sinne, and oppressed with the cruell tira
of Sathan, God was displeased at him.
he most certainly knewe, that after the e
of this life, hee shoulde suffer eternall de
and damnation both of body & soule: Ther
foze Christ said: Watch. For ye know ne
ther the day, nor yet the howre, in the wh^{ch}
the sonne of man shall come. And le
shoulde followe light, frivolous, &
things, the good & most profitable no
ded, he sholweth vs a most compendit
taine, and sure way, to aspire vnto tr
citie, where as he sayeth: Seeke ye
kingdome of heauen, and the rightcou
thereof, and all these things shall bee i
stred vnto you. The cares of lyuing, and
establisshing of oure wealth, & other the
yea, many times foolish, bruckle, &
ting, which nothing preuaile vs, bi
ten y^e occasions of verie greuous
and most wicked offences, d^r

A.ij.

Phisick for the Soule.

the vs night and day.

But in the seeking & getting of heauenly
things, what thing is moze slow the we are?
What moze negligent? What moze vnadui-
sed? What moze foolish? What blindnesse or
darknesse, I pray you, ought moze to be fea-
red? Whilſt wee liue in good health, ſcarce
such as one little thought at any time
cometh in our mindes of the lyfe to come,
and of that our tempoꝛall death. But when
we lie downe and are ſicke, death now (as
it were) knocking at oure doores, when wee
could stand by in the front and fight, then
muſt we begin to thinke of the taking
of our weapons againſt Satan, and of
the redemption of oure life. Theſe things
ſufficient argument to proue, that we
liue with a ſlender and weake fayth,
ſee that we are little exerciſed in the chriſti-
an warfare. God be mercifull vnto vs.

But truely euery age is meete to amend,
and no repentance cometh too late, ſo that it
be before the ende of this lyfe, yet I
will and earneſtly giue admoniſhment,
that man do linger and deferre the doing
of it, vntill this laſt and moſt bit-
ter, yea, even they which are ſtrong
and

Phisick for the Soule

and in good health all their life in. haue prepared and furnished themie. gainst this howze of departing, they and with much adoe, scarcely defende selues, from the deceiptes, guiles, and inuasion of that most passing & subtile enemie: what shall bee do. those, which being voide of al feare of knowing not howe to repent, haue li filthie, and dissolute, and naughtie life, I besech you shall they fight, how shall they resist?

Now therfore, seeing that there is a great multitude and aboundance of people euere where, and seeing that the Ministers of Gospell are not nere at hand in all places neyther are able to performe their diligent office alwaies, and vnto all men, we of good and godly minde, willing to profite a men, haue written this waye and forme, comforting, instructing, and admonishing the sick, collected out of the worde of God for their commoditie & profite especially, which are yet ignorant, and not instructed sufficiently in the Sentences of holy Scripture. such occasions, that they hearing those things read vnto them, maye thereof conceiue tru

Sick for the Soule.

solation or comfort, least they
false hearted, should dispaire and pe-
in the bitter Agonie of death.

is chiefly necessarie for the Sick,
the paines of the body, and
the temptations, wherewith
he is pestered.



Man therefore lying on bed
by vehemencie of sicknesse,
and being in daunger of
death, is assailed and over-
whelmed with dyuers and
græuous tēptations, against
which he must contend and strue. And
of all, this is a most bitter temptation,
when the most horrible Image of death be-
ing (as it were) before our eyes, wee thinke
that we must forsake and leaue the most de-
lectable and pleasaunt light of this lyfe, and
all our deare kinsfolkes and friends. Finally
that wee muste heere forgo all our pleasant
wellbeloued things. And anon, our sinnes
committed against the will and commaun-
ment of God, doe present themselues be-
fore vs, rushing in with a great violence, are
clerely

cleerely renewed, and ware raw againe, and they seeme to be many moe in number, and more grieuous, then euer they did before, so that they maruellously torment, bere, and trouble our conscience. Here death, Gods iudgement, Hell, damnation, feare, and trembling, like an hoste gathered together, torment our olde man, with moste violent and troublous stormes of verie great dolors and terrozs, and doth assault and shake our hearts with moste vehement ingines of sorrowes and heavinesse. There will be great daunger in those Agonies and troubles of the minde, if oure heart be not establiſhed with a sure and constant faith, least we now being weakned and wearied with the multitude and greatnesse of temptations, do dispaire. For those things, which come in our mindes when we are sicke, seeme to be most horrible and grieuous, and for none other cause, then that oure faith is verie little and doth wauer, neyther yet is so strong, that trusting vnto the worde of God, is able to appzehende that vnmeasurable and incastimable treasure and riches of God the sonne, that is to wit, the remission of sinnes through Christ, the resurrection of the fleshe, that

A. iij.

most

Phisick for the Soule.

most pleasaunt and exoptable felowship of all the elect, and the lyfe euerlasting, and that all these things are giuen vs freely in Chzist, and soz Chzist.

Synaxis.

We ought daylie to exercise our selues in these Articles of our faith, and to fastē them in vs diligently, pondering & weighing them in our mindes. Also we shoulde oftentimes come vnto the Sacrament, oz the Table of the Lords supper. But we must first diligently trie, fashion, and prepare our selues. For we ought especially to beware of this, that we meddle not with the most royall Sacrament Eucharist, oz of thankesgiuing, with vnwashed mindes, and spotted consciences.

It is truely a shamefull matter, and much to be lamented, that this many yeares this Sacrament of the body and bloude of Iesus Chzist, hath bene superstitiously administered, and of some other it hath bene handled vnreuerently, and little according to the woorthinesse thereof, in so much that of some Heretikes it hath bene vtterly contemned and dispised. The present punishments and afflictions doe sufficiently declare vnto vs, how haynously they offended therein, wherof S. Paule fozetold vnto the Corinthians.

1. Corin. ii.

This

This Sacrament surely is a great and marueylous pledge of his especiall loue and singular mercy towards vs, which he would haue to be testified and declared vnto vs, in that his last Supper, how that he adioyneth vs vnto him, as his mysticall members, that we may know and vnderstande, that we are beloued, regarded, and p̄serued of him. Thus doe godlye mindes determine, that Christ is effectuall in vs. I woulde to God we would learne to consider in our mindes, the worthynesse of this so royall a gifte, that we might be therefore thankfull, and when we aduance & lift vp our faith, we mought then also haue a reuerent feare, and thinke how detestable an offence and ingratitude is, and what horrible punishments will ensue the p̄rophaniō, or vnholly vsing of this so worthie a mysterie. And it is not to bee thought, those mosse grieuous threathings, which Saint Paule maketh mention off, to be vaine, and of none effect. For God is alwaies true. And I suppose assuredly, that the greatest parte of those publicke euilles, which haue bene in our dayes, are to be imputed vnto the disorderly, and grosse vsing of that most holy pledge. Let vs therefore
often.

Phisick for the Soule.

oftentimes prepare our selues, to come vnto the Communion Table, with feruent desire of vertue and holynesse, that our mindes beeing refreshed and comforted with that heauenly foode of the soule, faith and charitie maye bee daylie increased and strengthened in vs.

The Articles of our Faith, are diligently to be considered of the Sicke.



We ought also furthermoze to remember, and alwayes haue in our mindes, all the Articles of our Catholike Faith. But foure especially are diligently to be considered, and to be poured into vs, by often repiticion, in the Agonies and troubles of death, that is to saye, the communion of Saintes, the forgiveness of sinnes throughe the bloode of Christ, the rising againe of the fleshe, and the eternall lyfe.

Wherefore sicknesses ar sent vnto vs from God.

Then



Then as death is y^e punishment
of sinne : Euen so diseases are
many times sent vnto vs from
God, for our sinnes, the whi^{ch}
che thing is manifest by maⁿy
testimonies of Scripture,

as in *Ioan. 5. Psalme. 88. Deut. 28. 2. Reg. 24.*

We are also often afflicted, that oure sayth
thereby mought be tryed. For then surely a
man may see, how much we loue God, how
muche we trust in him, when we are afflic^t
ted, and oppressed with some greuous crosse.
Then here aboue all things see, that thou re^p
pent vnfeignedly, turning thy whole heart,
minde, and senses vnto God, that thou mai^e
est confesse and bewayne thy sinnes befoze
him. For sinne is the onely cause, why we
deserue the most iust wrath, & heauie plague
of God. And thou shalt gather out of Saint
John his Gospell, the most abundant com^f
fort, off absolution or remission of sinnes,
which Christ hath instituted and left vnto
his vniuersall Church. This vnmeasurable
treasure, is opened and offered vnto thee dai^{ly}
lye. Christ sayth, receiue y^ee the holy Ghost,
whose sinnes soeuer y^ee forgiue, they are for^g
giuen them, and whose sinnes soeuer y^ee re^t
taine,

Ioan. 20.

Math. 18.

Phisick for the Soule.

taine, they are retained. Now when we haue desired and obtained forgiveness of our misdeedes, without all question to the contrarie, the paine and griefe or affliction also being on vs, either will cease and leaue vs, either will redound vnto the saluation of the sicke body, according to the passing good will and pleasure of almightie God. For thou must be thoroughly perswaded, that thou nothing doubt herein, but that the paine or crosse (although it seeme vnto the fleshy a verie heauie yoke and burthen) is a mere fatherly rodde and correction, whereby God doth withhold, and call backe thee, his childe, from committing of sinne, enticing and alluring thee vnto him. God verily loueth vs with a feruent zeale, hee willingly tendereth our saluation, and worketh all things vnto this ende and purpose, that he may correct vs, and bring vs vnto good. For looke whome he loueth, him doth he correct, him doth he chasten & afflict in this world, least after this lyfe, he should be tormented with the euerlasting paine of vnquenchable fire. And wauer not, but perswade thy selfe most certainly, that God is thy most louing Father, and much desirous of thee, howsoever he seeme to be angry with thee.

thee. This is not the wrath of a Tiraunt, and an executioner, but of a father inteerely louing vs, which would not that we should be lost, and cast awayne: but that we beeing corrected shoulde amende, and obtaine saluation. This is a most certaine truth, if so be that we, whose faith is so weake, can beleue it. First of all therefore, aske thou forgiveness and remission of all thy sinnes, but through Christ, and with a verie repentant heart, that thou mayest well accorde with God, that thou mayest find him pacified and mercifull vnto thee. After this done, thou mayest also beseech him to delyuer thee from the affliction, which troubleth thee. So doth Ecclesiasticus teach vs, whereas he sayth: *Eccle. 38.*

My sonne despise not thy selfe, in thy sicknesse, but pray vnto the Lorde, and he shall heale thee. And so doth the Psalmist praye. *Psal. 79.*

Remember not (O Lorde) our olde iniquities, let thy mercies speedily preuent vs, help vs O God our Sautoz. Conuert vs O thou Lorde God of power, shewe vs thy louing countenance, and we shall be safe, how long wilt thou be angrie?

First he desireth forgiveness of his sinnes, that he might be iustified by the grace of god.

Next

Phisick for the Soule.

Math. 10. Next he entreateth against þe wrath of God,
And when thou prayest for the deliuerance
and easement of the crosse, which oppresseth
thee, thou shalt alwayes put to this additiō:
Thy most blessed and holy will be done. For
we cannot better see vnto our selues, then can
our most faithfull Father, of his endlesse po-
wer, wisdom, and infinite goodnesse, which
neuer turneth his eyes from vs, but with all
diligence taketh care of vs, which knoweth
the number of the haeres of our heads, which
doth quicken, comfort, cherishe, couer, nou-
rish, preserve, and defend all things, which
helpeth and prouideth for all men,
much more, and farre better,
then any creatures can
bee able, yea, to
wisch for.

There

There be three things, which torment vs
most greuously, and cruelly, and doe
trouble our mindes in the A-
gonie of death, that is
to wit, Sinne, Death,
Hell, or Dam-
nation.

Sinne



When those Sinnes come in
our mindes (we lying sicke)
wherein we haue wickedly
& noughtily passed ouer our
lyues, wherby we haue very
greuously offended both God,
and our neighboꝝ: we are stricken with great
feare and sorrow, euen as S. Paule sayeth
vnto the Romaines: Indignation & wrath,
tribulation, and anguyshe shall come vpon
the soule, of euery man that doth euill.

Rom. 2.

Death.



Dam, our flesh, dieth very vn-
wyllyngly. Wherfore when
death appoacheth nere, mans
heart is alto shaken wpyth
great dolozs and heauinesse,
which

Phisick for the Soule.

Which no tongue is able to expresse. For our fearefull affection, and oure naturall man, dzeadeth miserablie, least y when he is once dead and buried vnder the earth, he shall neuer returne againe and liue, but supposeth that he is vndone for euer.

Hell fire, and Damnation.



When those things come (as it were) before our eyes, then man feareth, least he bee vtterly cast away from the presence of God, and seeth none other thing in himselfe, but euerlasting death. We haue neede therfore of a good courage in this case, and of a strong and valiant heart, that there appeare in vs, no point of cowardnesse, and desperation.

¶ A Prayer for the same.



Most mercifull God, and most louing Father, I beseech thee aide vs, and graunt that we, which bee yet in good health and safetie, may learn to feare
and

Phisick for the Soule,

9

and dreade thee, may loue and embrace thy
holy worde, and that we may set thee before
vs, as a scope and marke wherunto we may
direct all our doings, and that we being al-
wayes mindefull of the most bitter agonie
of death, may so prepare & arme our selues,
that we maye order all our dedes to
thy glory, as doe the godly, which
feare thee, and that we may in
the ende obteyne euer-
lasting lyfe.
Amen.

What is to be done, when Sinne
doth vexe, and stirre our
consciencs.



Thinke with thy selfe, that the
sonne of GOD came downe
from heauen into the lowest
partes, and was made man,
he tooke vpon him thy sinnes,
and the sinnes of the whole
worlde, he willingly dyed on the crosse for
them, and made full satisfactiō for them all,
suffering for thy sake most greuous paines.

13. j.

The

Phisick for the Soule.

The moste precious blood of Christ was shed for thy saluation, and thou art partaker of his death, if so be that thou constantly beleue on Christ, that he died as wel for thee, as for Peter and Paule. And thou oughtest not to doubt any thing at all, but that he dyed as effectuallye for thee, as for Paule. Thou art baptised throughe the death of Christe. This thing ought to comforte thee, this thing ought to lift vp, and strengthen thy minde. For seeing that thou art baptised through the death of Christ: his death shall ayde and saue thee, through his death thou shalt not die in thy sinnes, but through his death thou shalt vndoubtedly obtaine forgiveness of them all, and in the ende through Christ his death thou shalt rise againe vnto a new, and everlasting life.

Baptisme For baptism is a sure token, pledge, and signe of Gods grace and fauour, wherein thou art reconciled vnto God, y thou maiest haue a ioyous and quiet conscience through him, for the forgiveness of thy sinnes by Christ his resurrection. And he certainlye speaketh vnto thee in the institution of his last supper, where as he professeth, and testifieth, that his blood was shed for the remission

Math. 26.

Mark. 14.

Luc. 22.

1. Cor. 11.

mission of sinnes.

Now therfore although thou haue not li-
ued an vpight, and pure life, in eche respect,
yet, there is no cause why thou shouldest
dispaire, but speedily call vpon the name of
of the lord, without ceassing, and thou
shalt bee safe. And thus begin thou to saye:

Rom. 10.

O moste mercifull **G O D**, **O** father of **A** prayer.
all compassion, father of oure lord **Jes-**
us Christ, bee mercifull vnto mee a sin-
ner, haue compassion on me a poore wretch,
and make haste to helpe mee, for that most
bitter, yea moste precious passion, and
death of **Jesús Christ**, thy onely begotten
sonne, and our onely redeemer, and sauioꝝ.
Enter not into iudgemēt with thy seruant
oh lord, deale not with mee according to
my desertes, neyther rewarde me according
to mine iniquities, but receiue me for thine
infinite, and endlesse goodnesse, and mercies
sake. **I** a wretch, and selvy creature, am in
thine hand, power, and daunger, oh moste
mightie, and mercifull **G O D**, oh most louing
father, cast mee not awayne bitterly refused
in miserie. **I** am thine, whatsoeuer **I** am.
No man can comfort mee, no man can help

Psal. 143.

B. y.

me

Phisick for the Soule.

Psal. 46.

Psal. 31.

me besides thee onely. Thou art the true propulsour, & driuer awaye of all mischief from men. Thou art the most sure, and ready helpe, ayde, succour, and defence. Thou art the moste strong towler. Thou art O God our hope, and strength, thou art a very present help in trouble. In thee O Lorde do I put my trust, let me not be confounded, let me neuer bee ashamed, my hope being in bayne, but deliuer me in thy righteousness. Bow downe thine eare to mee, make haste to deliuer me. And be thou my strong rock, and house of defence, that thou mayest saue mee. Thou art my strong rock, & my castle. Thou art my lorde, my porcion is in thine handes. Lighten thy face vpon thy seruant, and saue me O lorde in thy mercie.

Esa. 53.

Math. 8.

Further, thou, that art sick, must be chiefly admonished of this point, that thou think not what sinnes thou hast committed, but rather haue before thine eyes to cōtemplate, and loke on, the image of Christ, his most holesome, & precious death. Fasten it surely in thy minde, and thorowly perswade thy selfe, that thou art not now oppressed with thy sinnes for Christ, and that they are all layed vpon his shoulders, which taking them vpon

Phisick for the Soule.

II

Upon him, hath made satisfaction and redemption for vs, so that he will neuer impute them vnto vs, but will freely forgive them all, euen as we saye in the articles of our faith: I beleue the remission of sinnes.

Pet. 32.

Rom. 4.

The testimonies of scripture for the remission of sinnes throughe Christ, must be diligently repeated vnto the sick, wherof, I haue here vnder recited some, that they may be in a readynesse.



Cholde the Lambe of God, *Ioan. 1.* which taketh away y sinnes of the worlde.

Wee are not redeemed *1. Petr. 1.* with byckle thinges, as with corruptible siluer, and gold, but with the precious blood of Christ, as of a lambe vndefiled and without spot. Let these things enter into the bottome of thine heart, let these things lift thee vp, and giue thee comforte. There is no cause why thou shouldest doubt of the forgiuenesse of sinnes, if thou constantly professe the name
B. iij. of

Phisick for the Soule.

of Christ, and trustest in his mercie, he will also take away thy sinnes. If so be that thou nothing sticke, nor sticke, but vndoubtedly beleuest this, now thou art become the sonne of God, there is no cause why thou shouldest wauer, there is nothing that thou shouldest feare. Harken vnto the testimonies of scripture, but so hearken vnto them, that thou mayest surely print them in thy minde.

Iohn. 3.

So God loued the worlde, that he gaue his onely begotten sonne, that none, that beleue in him, should perishe, but should haue euerlasting lyfe. He that beleueth on him, shall not be condemned.

Math. 9.

I came not to call the righteous, but sinners vnto repentance.

Math. 11.

Come vnto mee all ye, that labour, and are laden, and I will refresh you. He calleth all men vnto him, he refuseth no man, he casteth no man in the teeth. Thou art also comprehended in this worde, All. Call vpon his mercie, and he will comfort thee.

Rom. 5.

God setteth out his loue, that he hath to vs, seeing that while we were yet sinners, Christ died for vs. Much more then now, seeing that we are iustified in his blood, shall

shall we be saued from wrath thowse him.
 God the father, which earnestly loueth thee,
 would y this gospel full of comfort, shoulde
 be also declared vnto thee. For Christ was
 sent vnto thee, and he also died for thee, be-
 lieue onely, and commende thy selfe vnto
 Christ, thy preseruer, and defender.

If, when we were enemies, we were re- *Rom. 5.*
 conciled vnto God, by y death of his sonne:
 muche more, seeing we are reconciled, wee
 shall be preserued by his lyfe.

Christ is made to vs wisdom, and al- *1. Cor. 1.*
 so righteousness, and sanctifying, and re-
 demption.

Here, deerey beloued brother, take a good
 hart, although thou bee neuer so great an
 offender, yet there is no matter, why thou
 shouldest despeire, but confesse, and acknow-
 ledge thy selfe before Christ, to be a sinner.
 Call vpon his mercie, and desire pardon of
 him, aske forgiveness of thy sinnes, and be-
 lieue that Christ is thy onely sauour, thy
 health, and iustification, and euer will be, *Rom. 4.*
 he will both couer, and also abolishe all thy
 sinnes, that thou shall neither feare perill
 nor damage for them.

God hath made him to bee sinne for vs, *2. Cor. 5.*

B. iij.

which

Phisick for the Soule.

which knew no sinne, y^e we, by his meanes,
should be that righteousness, which before
God is allowed.

Gala. 1.

Christ gaue himselfe for our sinnes, to de-
lyuer vs from this presente euill worlde,
through the will of God our father.

Ephe. 1.

By Christ we haue redemption thoro we
his blood, even the forgiveness of sinnes,
according to the riches of his grace.

1. Timo. 1.

Christ Iesus came into the worlde, to
saue sinners.

Haue thou a confidence in these wordes,
and giue good credite vnto them, and thou
shalt be iustified, and saued, as wel as saint
Paule.

1. Timo. 2.

Christ Iesus gaue himselfe a ransom for
all men.

Constantly beleue this, and without all
question to the contrarie, thou art one of
that number which shall be saued.

Hebr. 10.

We are sanctified by the offering vp of
the body of Iesus Christ, once for all.

Thou hearest Christ also speaking vnto
thee, in his laste supper, feeding thee with
his body, and giuing himselfe vnto thee spi-
ritually, that thou mightest drinke his blood,
vnto everlasting lyfe. Where as he sayeth:

Luc. 22.

Take

Take eate this is my body, which is gy- *Math. 26.*
 uen for you. This do in the remembrance of *Mark. 14.*
 mee. And likewise when he had supped, he *1. Cor. 11.*
 tooke the cup saying: This cup is the new
 testament in my blood, which is shedde for
 you, for the forgiveness of sinnes. Doe this
 as often as ye shall drinke it, in the re-
 membrance of mee.

Thinke thou, dearly beloued, that those
 wordes were spoken vnto thee, fasten them
 in the bottome of thine heart. For when he
 speaketh generally vnto al men, he speaketh *Mark. 13.*
 to thee also. All things which Christ suffer-
 red, shall doe thee good, they shall redounde
 vnto thine aduantage, and saluation, they
 shall profite thee, as much as they shall the
 deere saintes of God.

Christ himselfe bare our sinnes in his bo- *1. Petr. 2.*
 die, on the tree.

Christ hath once suffered for sinnes, the *1. Petr. 3.*
 iust for the vniust, for to bring vs to God.

The blood of Iesus Christe clenseth vs *1. Ioan. 1.*
 from all sinne.

If anye man sinne, we haue an aduo- *1. Ioan. 2.*
 cate with the father, Iesus Christ, which
 is righteous. He it is that abteyned grace
 for our sinnes.

Thou

Phisick for the Soule.

Thou mayest take moe felwer oꝛ lesse sentences of scripture, foꝛ this purpose, euen as thou shalt perceyue the sick to be affected.

Ezech. 18.

Esay. 53.

Rom. 4.

1. Ioan. 2.

The words, which thou hast now heard, are not the wordes of man, but of the holy Ghost, which plainly testifie, that God the father, whiche woulde not the death of a sinner, but that he might be conuerted and liue, foꝛ that his seruent loue, which he beareth towarde thee, hath eased, and released thee, from the burthen of thy sinnes, & hath layed them on the shoulders of his dærely beloued sonne, which hath so bozne and suffered them all in his body: that they shal neuer be thy condemnation. Foꝛ if so bee that thou beleue in Christ, God reputeth, and accepteth the death of his sonne, in the stead of a full and sufficient repentance, satisfaction, and absolution foꝛ all thy sinnes. Seeing therefore, thy sinnes layed vpon Christ, coulde not deteyne, oꝛ keepe him in death, and condemne him: ransome is truly payd foꝛ them, and they are all freely foꝛgiuen thee. Beleue this, and thou shalt liue eternally. Christ himselfe suffered foꝛ thy sinnes, & died foꝛ them. But he rose againe, and the sinnes of all faithfull beleuers, are by

by his death acquitted, purged, and clenſed,
 ſo that the ſtraight iuſtice, ſeuere iudgement
 of God, is aboundantly ſatiſfied through
 Chriſt. Nowe therefore Chriſt is become
 thine, and all others which beleue, with al
 his benefites, with his death, with his re-
 ſurrection, with his aſcenſion into heauen,
 with his lyfe, with his merites, and with
 his glorie. Wherefore ſathan hath no po-
 wer ouer thee at all, he can not hurte thee, *Rom. 8.*
 ſeeing that thou art iuſtified through Chriſt,
 ſeeing that thou art deliuered from all thy
 finnes, ſeeing that thou art become the child
 of GOD. God is thy father, carneſtly lo-
 uing thee for Chriſt his ſake, which hath re-
 conciled, and made a tonement for thee.
 Wherefore be thou of good courage, and re-
 ioyce thou in the lord. For ſeeing that thou
 art in the hands of almighty God, thy good
 and moſt faithfull father, thou art in ſafetie,
 and out of al daunger. For thou art en-
 cloſed and compaſſed about, with the cuſtodie of
 God, and garde of angelles. Chriſt is alto-
 gither become thine, he couereth, and taketh
 awaye all thy finnes, by his innocencie and
 righteouſneſſe. No man can by violence *Ioa. 10.*
 pluck thee out of the handes of thy heauenly
 Father.

Phisick for the Soule.

2. Cor. 4.

Heb. 6.

Ephe. 1.

father. Thou hast now the victorie, when thou hast suffered, and passed ouer this corporall crosse, & affliction, the which being truely compared with eternall lyfe, shal appere very easie, momentanie, & but of a short time. Christ was in the like agony, yea, in a farre more bitter, & more horrible. He is gone before thee, he is thine head, to whom thou must needes become lyke, and die vnto sinne, and must lay aside this lyfe, spotted, and embzured with wickednesse, that thou mayest after lyue, the true life for euer, with thy mayster Christ. Let not thy sinnes, trouble thee. There is no cause, why thy conscience should be tormeted, seeing that thy sinnes are now done away and abolished. Thou hast overcome, and hast cast vnder foote, that malignant spirite, which goeth about to worke the destruction of our soules. God now hath compassion on thee, he careth for thee, he doth defende, and keepe thee, all the felowship of saintes, and aungels doe regarde thee. And euen as Christ can not be damned, so lyke wise thou canst not be damned, if so be that, thou beleue on him, with the full confidence of thine whole hart.

If sinne, death, and hell, can nothing hurt

hurt thy lozde, and mayster Chzist, neyther can they hurt thee, for thou art mystically grafted into Chzist by fayth, and Chzist is effectually in thee, therefore thou canst neuer be damned. If so be that, thou thy selfe shouldst beare thy sinnes, and make a torment for them, thou wouldest by no meanes be able to susteine and beare so great, and heauie a burthen, they woulde bee farre to weightie for thee, they woulde deuour thee, as one drowned into the bottome of hell.

But Chzist being perfite God, and perfite man, did offer himself by of his owne accord for thee, he did put himself in thy roume, discharging & paying all things for thee, as it is writen in the Psalme: I payde them the things, I neuer toke. Truly thou diddest commit sinne against thy selfe, but Chzist purged them, and made satisfaction for thee, and planted thee in libertie, if so be that thou beleue this Gospell.

Psal. 69.

Although al the sinnes of y whole world, were layde vpon thee onely, yet, God hath grace and mercie sufficient for them, & moze then sufficient. God hath promised thee his grace, and blessing in Chzist, and the same is ratified, certeine, full absolute, and perfite
in

Phisick for the Soule.

Hypo-
stasis.

Math. 24.

in Christ thy lord, and mayster. Thou must needs be saued, if so be that thou fastē thine eyes vpon Christ. For Christ is the naturall sonne of God in diuine substance, veritie it selfe, and touching his humanitie, he is our fleshe, and blood. Who will be more sure, and certaine, then this Christ, to giue and perfourme the promise of grace, which is himselfe the veritie of his promise, and loueth vs vnfaignedly, in somuch that, he had leſser dye, then to disappoint vs in any parte of his promise. Wherefore if thou beleue in Christ, thou art now made partaker of his heauenly blessing, thou art now eased of the burthen of thy sinnes, now thou art the childe of God, and the fellowe eire with Christ for euer. For heauen and earth shall passe, but the worde of the lord endureth for euer. Therefore beleue and strengthen thy minde with good hope, and doubt not, but God is chiefeſt and almightie, yea, euen for thee, hee became man for thy saluation, he was also borne for thy sake, hee dyed on the crosse, he rose from the deade, for thy sake, and ascended into heauen, he offered vp, and performed all things, which were promised vnto vs.

vs. For all the promises of God, by Christ
 are yea: and are by him. Amen. Wherefore
 desire of God, to haue his mercy, and then
 looke for none other thing at his hand, but
 mere grace, and mercy, and the same for
 Christ, and through Christ. For without
 him truly there is no consolatiō, no health,
 no hope, no helpe, or succour. In this only
 Christ, is all comfort, all ayde, and staye,
 and to be briefe, all the meanes of our salua-
 tion. In him is all grace and mercie, much
 more infinite, and greater, more highe,
 plentifull, and abundant, then anye man
 can either comprehend, or wythe for. God
 bouchsafe to graunt vs a sure, and constant
 fayth.

After this maner, thou shalt comfort the
 sick body, either with longer, or shorter com-
 munication, as the matter shal require. And
 I admonish thee, deere brother in the lord,
 that thou withdraue thy minde, with as
 great endeuor, and studie, as thou mayest,
 from the horrible contemplation of sinne,
 and death, and bend all thy thoughts vpon
 Christ onely, fasten the eyes of thy minde
 vpon him, cleaue vnto him with all thine
 hart, and as it were drinke him into thee,
 call

Phisick for the Soule.

call vpon him with full trust of minde, and commit thy selfe wholly vnto him. For thou shalt finde none other thing in this Christ, than excellent innocencie, righteousness, lyfe, and saluation, all the which, being deryued from Christ into thee, are now become thine, if so be that thou wilt acknowledge him to be thy redeemer, and authour of thy saluation. Wherefore I warne thee, & doe oftentimes beate it into thee by repetition, and that for good cause, that thou reuue not, or call to minde the remembraunce of thy sinnes, nor torment thy selfe by wayning the multitude, and greatnesse of them. When thy sinnes are banished farre off from thee, set Christ crucified onely before thine eyes, fasten him in thine hart, let thy whole minde, & senses be surely set on him, cleaue fast vnto him with all thine heart, neuer to be pulled away. By this meanes thou shalt withstande, and preuaile against the gates of hell, be they neuer so cruell, be they neuer so horrible, and terrible. Call to minde with how great humanitie, and clemencie, with what gentlenesse, & benignitie Christ in the Euangelicall historie, hath receyued, and vsed all sinners, which truely repen-

ting.

king, haue asked forgiveness, and besought his ayde, and mercy. And thou shalt finde Marie of Magdalene, thou shalt finde the *Luc. 8.* these hanged on his right hande, thou *Luc. 23.* shalt finde the publicane, Zachæus, and *Luc. 19.* many others, whom he receyued with marvellous kindnesse, & pronounced them free from all their sinnes, were they neuer so greuous. For Christ is verie grace it selfe, mercie, aide, consolation, life, ioy, and saluation to all them which desire those things of him, and doe put their trust, and confidence in him. God, which is veritie, and cannot lye, hath promised al these things for Christ his sake vnto vs. He therefore will neuer deceiue vs, beguile vs, nor forsake vs.

Furthermoze, it will come into thy minde also, when thou art in daunger of death, if thou haue hurted, or endammaged thy neighbour by any meanes, as if thou eithere haue stolen, or taken away any thing from him, or if thou haue slandered him. Here thou shalt doe euen the same thing, which Christ did, hanging vpon the Crosse, thou shalt *Luc. 23.* praye for all thine enemies, and shalt forgive them, from the bottome of thine hart, all the wrongs they haue done vnto thee. If

Phisick for the Soule.

any thing of thine be stolen from thee, thou shalt not violently requyre it agayne. If thou haue taken awaye anye other mans good, restore it againe if thou maye, or prouide, that it may be restored againe, neyther shalt thou keepe any thing priuie, but shalt confesse it vnto God, and aske forgiveness of the same, and be sozie that thou hast so offended. If so be that thou be not able for thy pouertie to repaie the thing thou hast wrongfully taken, it shall be sufficient, if thou forgive others, which haue done eyther wrong, or violence to thee in body, or goods, or haue take away thy good name. If (I say) thou forgive them with all thine hart, there is no cause, why thou shouldest be carefull. Be of good comfort, and doubt not, but God will forgive thee, the wrongs which thou hast done vnto others. Truly hee can not but release his sinnes, which forgiveth his neighbour. For he himselfe hath taught vs this order, and way of recompensing, and loosing. If ye shall forgive other men there trespasses, your heavenly father shall also forgive you.

Math. 6.

Whether

Whether the sick may lawfully seeke
the phisitions help, and vse
phisick, or no.



The sick body shall neyther
despise y phisition his help,
noz haue it in admiration.
Let his chiefe hope be sted-
fastly fastned vppon God,
whiche as he alone did put
the soule into the body: So he onely taketh
it awayne, when it pleaseth him. Sometime
notwithstanding, the phisition is to bee
sent for, least we shoulde seme to tempte
God. For seeing medicines of themselves
neither can restore health, noz cause disea-
ses, yet, notwithstanding, when they are
ministred of a naturall wise phisition, well
exercised in reasonable rules, they are whole-
some, and worthily called the handes of
God, as Herophilus witnesseth, the which
thing also holye scripture testifieth. For
it is written: Honor the phisition. For the *Eccle. 38.*
most highest hath created him, for necessities
sake. The most highest hath created medi-
cine out of the earth, and the proudest man
C. y. will

Phisick for the Soule.

will not abhorre it. Tellers of destinies, inchauntours, wicked coniurers, and decepuers, which pretende to cure the sicke with false prayers, and orisons, are to bee driuen a waye, and eschued, as the pestilence. For witches are the handes of the diuell, and not of almightie God, by whose worde, and power, all things ought to bee gouerned.

What is to be done, when death bringeth terror, and feare vpon vs.



Thou shalt thinke that death is conquered, and vtterly destroyed by Christ. And except Christ hauing compassion on vs, had suffered death for vs, y^e feare of death woulde haue troubled vs, with great and horrible heauinesse, and intolerable tormentes of minde. But death being overcome, and destroyed by Christ, the soules of them, which trust in him, can not dye and perishe, but they go straight wayes vnto Christ, after their departing out of this bodye. As the theefe being in extremitie
heard

heard it sayed vnto him : This daye thou *Luc.23.*

shalt be with me in paradise . The body in the meane season resteth in sure hope , to rise againe in the last daye, vnto that most blessed immortall lyfe , with great glorie, magnificence, and honour, as renewed, and clarified , that it may liue togither with the soule , foꝛ euer with Chꝛist , and all his elect, amongst whom we shall finde many, which were either our frēdes, oꝛ kinsfolks here in this worlde. Therefore holy Scrip^r

The ture calleth the death of godly men, a sleēpe. death of
foꝛ y^e verie same our bꝛickle, fraile, weake, godly mē
mortall, and coꝛruptible body, shall be ray^s is called
sed vp in the last day, as a man stirred out of a sleepe.
his sleēpe, and foꝛth with, death extinct, and
abolished, it shall appēre incorruptible, glo-
rious, beautifull, sounde, helthfull, immoꝛ-
tall, whole, pure, perfite, & spirituall, as it is
wꝛitten vnto the Coꝛinthians . And hereof *1. Cor. 15:*
the psalmist sayeth : Right dēre in the *Psal. 116.*
sight of the loꝛde, is the death of his saints.

Waiḡhe those things diligently in thy minde , dēerely beloued , that thou mayest not be seduced with y^e wicked world, which supposeth vs vtterly to dye , the body togither with the soule to decaye , and perishe,

C.ij.

and

Phisick for the Soule.

and that no part of vs shall remayne, after the departing out of this lyfe. But they are farre out of the waye, and greatly deceyued therein. Our body is not so vile, and so little regarded in the sight of God, but great honour, glozie, and saluation, is prepared and appointed for it. For the verie same body, which we carie about with vs, and the same, which lyeth vpon the bedde afflicted, and tormented, the verie same body (I say) renewed, and glorified, shall liue together with the soule for euer. If so be that we shoulde leaue our body and neuer recouer it againe, the death of saintes were not precious, and honorable, but vile, horrible, and most cruell. Wherefore these things considered diligently, thou shalt support, and holde by thy wauering mind, erected by sure hope in the sentences of holy scripture. Belæue them, and doubt nothing at all. For it is vndoubtedly true that I tell thee, As the body of Christ being buried, euen vntill the thirde daye, rose againe the thirde day vnto a new and eternal life, neuer to die againe: so the bodies of all them, which haue slept in Christ, that is to say, which haue belæued on Christ, doe rest in there graues one-
ly

ly for a time, to rise againe in the last daye,
 in sure hope of the most ioyful, and glorioꝝ
 resurrection, into a new and perpetual life,
 where shall bee neyther sinne, noꝝ anye
 death, calamitie, oꝝ any other thing, than *Apoc. 21.*
 righteousnesse, innocencie, lyfe, ioy, blisful-
 nesse, and saluation worlde without ende.
 God, which is of infinite power, and veritie
 it selfe, hath promised those things. They
 shall therefore come to passe vndoubtedly.
 Therefore trust thou stedfastly vnto hys
 promises.

Furthermoze, the testimonies of scrip-
 ture for the resurrection of the fleshe, are di-
 ligently to be thought vpon, and earnestly
 to be beaten into our mindes by often repe-
 tition. Thus doth saint Paule teache vs, *1. Thes. 4.*
 that we strengthen one another with such
 communication of the resurrection, that
 we mought thereby be comforted. There
 can be none moze certaine, noꝝ moze plenti-
 full consolations giuen vnto vs, than those
 which we seeke out of the testimonies of ho-
 ly scripture, for the approbation of the re-
 surrection. Wee declare not the wordes of
 man but of God, which surely, and migh-
 tily will perfoꝝme, and bring to passe, all
 that

C. iiij.

that

Phisick for the Soule.

that he hath spoken . No man can alter the
the will of God , no man can let, or hinder
his purpose, and counsell. His power can
not be measured , he is true, and faithfull,
his goodnesse, and mercie is endlesse. Ther-
fore let no man doubt thereof.

The testimonies of scripture, for the
resurrection of the deade.

Math. 23.



He iust men shall shine as
bright, as the Sunne, in the
kingdome of there Father.

Ioan. 5.

Verily, verily, I saye vnto
you, hee that heareth my
words, and beleueth on him
that sent mee, hath euerlasting lyfe, and
shall not come into damnation, but is esca-
ped from death vnto lyfe.

Ioan. 6.

This is the will of him, that sent me, that
euery man which seeth the sonne, and be-
leueth on him, haue euerlasting lyfe, and I
will rayse him vp at the last day.

Ioan. 8.

Verily, verily, I saye vnto you, if a man
keepe my sayings, he shall neuer see death.

Ioan. 11.

Christ sayde y^e Lazarus did sleepe, which
notwithstanding, had y^elded vp the ghost,
whose deade body was committed vnto the
grave.

graue. But Christ restorēth the dead vnto lyfe againe, and calleth those things which be not, as though they were. Therefore he addeth this, saying: I am the resurrection, and the lyfe. He that belieueth on mee, yea though he were deade, yet shall lyue, and forthwith after those wordes, hee rayſed vp Lazarus, which had layne foure daies in his graue, being putryfied, and smelling. *Rom. 4.*
Ioan. 11.

And bicause we are fearefull, and faint-
harted by nature in those agonies: that we
maye haue the better helpe to beleene, that
there shall be a Resurrection, many were
restored from death to lyfe, in the dayes of
the prophets, and the apostles.

Christ rayſed vp from death to lyfe the
wydowes. *Luc. 7.*

He rayſed vp also the maister
of the Synagoge his daughter. } Jairus
was his
father. *Luc. 8.*

He restored Lazarus vnto lyfe. *Ioan. 11.*

Peter likewyse made Tabitha aliue again. *Act. 9.*

Paule reuiued Eutychus. *Act. 20.*

Helyseus the prophet reuiued his Hostes
dead sonne. *4. Reg. 4.*

Helias the prophet reuoked the womans
childe of Sareptha to lyfe againe. *3. Reg. 17.*

God also assumed, and tooke vnto him,
that

19895a

Phisick for the Soule.

Gene. 5. that two most holy, & mighty men: Enoch;
4. Reg. 2. and Elia, rapt alyue both body, and soule
together, out of this frayle, and wretched
world, that he might by them giue vs some
taste, and signification of the true lyfe to
come, least we also shoulde beleue, that no
parte of vs remayneth after this miserable
lyfe, according to the opinion of the heathen
gentiles, and Epicures.

Luc. 8. Further more, the faint harted sick body,
is to be admonished, that he remember, and
thinke what that greatest, and mightie lord
both of lyfe, and death, Jesus Christ sayed
in saint Luke his gospel: *Weepe* } *Jairus*
not, for the damsell is not deade, } *daughter.*
but slepeth. Mans reason harde of belæfe,
not vnderstanding the secrete mysteries of
God, did laugh these wordes to scoorne. But
Christ making it true, verifying his wordes,
restored the dead mayden vnto life againe,
as sone as he had spoken the wordes. The
very same lord Jesus Christ, wil receiue thy
soule, and will preserue it, and in the last
day he wil restore thy body vnto thy soule a-
gaine, & will couple them vnto eternall lyfe.

10. 47. 5. The time shall come when al they, which
are in there graues, shall heare the voice of
the

the sonne of God, and they that haue done good, shall come forth vnto the resurrection of lyfe. If so be that the spirite of him, that rayled vp Iesus from death dwell in you, euen hē, that rayled vp Christ from death, shall quicken your mortall bodies, because that his spirite dwelleth in you. God hath rayled vp the lord Christ, and shall rayse vs vp by his power, The. xv. chapter of the first epistle to the corinthians, is full of most sweete, and effectual consolations hereof, no golde is to be compared vnto them. Saint Paule in the same chapter, so knitteth, and fasteneth our resurrection vnto the resurrection of Christ, that it maye not be pulled, or seperated from it, as by this reason. Christ is risen againe from the deade, the which thing is most certeine. Therefore without all doubt, we also shall rise againe. For Christ is our heade, and we are his members mystically. This head is not wout his members, neyther doth he leaue, and forsake his members. Where Christ is, there shall we be also. For we are members of his bodye, of his fleshe, and of his bones. Who can sufficiently declare, according to the worthynesse thereof, that vnmeasurable glorie,

*Rom. 8.**1. Cor. 6.**Ephc. 4. 8.**Ioan. 12.**Ephc. 5.*

Phisick for the Soule.

glozie, of inestimable, & vnspeakable grace, and mercy, that God descending from heauen into the lowest partes, did vouchsafe to become a mortall man, that this frayle, and bryckle nature of man, vnited vnto his diuine nature, mought be brough't vnto euerslasting life, being made partaker of the heauenly kingdome, by the infinite, and incomprehensible might, and efficacie of his diuinitie, and godhead. If we beleue, that so great riches were bestowed vpon vs, and that so blessed a lyfe remayneth for vs, how, I praye you, can we be false harted, or troubled in minde? The nature of all faithfull people, which haue bene both before, and also since Christ, and those which are yet to come, without all question, hath put on immortallitie in Christ, being perfecte God and perfecte man. The comfort therfore of Christ his resurrection, is most plentiful, and effectual, wherewith saint Paule doth strengthen the mindes of the Corinthians, where as he sayeth: Christ is risen from the deade, and is become the first fruite of them, that sleepe. For by a man came death, and by a man came the resurrection of the dead. For, as by Adam all dye, euen so by Christe, shall

1. Cor. 15.

shall all be made alyue, and euery man in his own order. The first is Christ, than they that are Christs. Here saint Paule maketh a similitude of naturall things, whereby the resurrection maye be the more cléevely, and manifestly perceyued. And the similitude is taken of drie seede, which the husbandman casteth into the earth. It dieth, & rotteth after a fashon. Yet notwithstanding, that which is committed vnto the earth, doth not vtterly perishe, but it commeth forth of the earth againe, freshe, and new, with a pleasant, handsome, ioyful forme, and shape. And euen so shall our bodye rise againe, not corruptible, bryckle, fraile, feeble as now it is, but faire, cleane, beautifull, strong, of perfect force, and immortall vnto everlasting lyfe.

This is the way by thys corporall death, vnto true, and eternall lyfe, into oure true countrey. Flesh and blood cannot inherite the kingdome of God, wherein is nothing but lyfe, and therefore this mortalitie must put on immortalitie. Then shall the saying come to passe, which is wrytten: Death is swallowed vp into the victorie, they nowe whiche beleue in Christ, haue overcome sinne,

1. Cor. 15.

Esae. 25.

Osee. 13.

Phisick for the Soule.

sinne, death, and hell. They therefore contemning death, & being strong and bolde in Christ, will say: Hell where is thy victorie? Sinne is the sting of death, the lawe is the strength of sinne. But prayse be vnto God, which hath giuen vs the victorie, through our lord Iesus Christ.

We wyll adde also, other sentences of scripture, conteyning plentifulfull comfort.

1. Cor. 4.



That rayled vp the lord Iesus Christ from death, shall rayle vs vp also.

Phill. 3.

Our conuersation is in heauen, from whence we looke for a sauour, euen the lord Iesus Christ, which shall chaunge our vile bodies, that they maye be fashioned like vnto his glorious bodye, according to the working, whereby he is able to subdue all things vnto him.

Colos. 3.

We are dead, and your lyfe is hidde with Christ in God. When Christ, which is our lyfe, shall shewe himselfe, then shall ye also appere with him in glorie.

I woulde not, brethren, haue you ignorant concerning them which are fallen a sleape, that ye sorrow not, as other do, which haue no hope. For if we beleue that Iesus Christ dyed, and rose againe: euen so they also which sleape by Iesus, will God bring againe with him.

1. Thes. 4.

And saint Paule doth comfort Tymothe his scholar in the articles of the resurrection by these wordes: Remember (sayeth he) that Iesus Christ, being of the seede of Dauid, rose againe from death, according to my gospell. If we are dead with Christ, we shall also liue with him. If we suffer with him, we shall raigne with him.

2. Timos. 2.

Saint Paule sayeth, that Christ, by the grace of GOD, should taste of death for all men. And in the same place he sayeth also, that Christ was made partaker of our flesh, and blood, that is to saye, hee became perfite man, that hee might put downe through death, him that had lordship ouer death, that is to wit, the diuell, and that he might deliuer them, whosoever through feare of death, were all there lyfe time in daunger of bondage.

Hebr. 2.

God saued vs, and called vs with an holy calling,

2. Timos. 1.

Phisick for the Soule.

calling, not according to our deedes, but according to his owne purpose, & grace, which grace was giuen vs through Christ before the world was, but is now declared openly by the appeering of our sauior Iesu Christ, which hath put away death, & hath brought lyfe, and immortallitie to light.

1. Ioan. 3. We know y^e we are translated from death vnto lyfe, bicause we loue the brethren.

1. Ioan. 4. In this appeared the loue of God to vs warde, bicause that God sent his onely begotten sonne into the world, that we might liue thowow him.

Iob. 19. I am sure that my redeemer lyueth, and that I shall ryse out of the earth at the last day, and that I shall be clothed againe with this skin, and see God in my fleshe, yea, I my selfe shall beholde him, not with other, but with the same eyes.

He that diligently doth meditate & thinke vpon these testimonies of scripture, cannot chouse but take much comfort, and great ioy therof. Saint Paule may be a most euident example thereof vnto vs, which hartily reioyleth in his owne behalfe, that he knoweth Christ, and the power of his resurrectiō, whereby our death is slaine. Now therfore
death

Phill. 3.

death is dead vnto all them, which beleue in Christ, there is nothing now in death terrible, which is to be dreaded, and feared, besides the onely ymage and shape thereof. Euen as a serpent being kylled, keepeth notwithstanding that his olde and fearefull figure, but hath no power in him to doe harme, and euen as the lyue serpentes *Num. 21* died, when the brasen serpent was looked on, which Moyses set vp in the wilderness, by the might of the power of God, and the Iewes could not be infected, with venome of the lyue serpentes: Likewise also our death is dead and made harmlesse, and nothing to be feared, if we looke vpon and behold the liuely death of Christ, wth the eyes of our fayth. And to be short, death is like the verie ymage and shadowe of death, yea, more rather she is the beginning, and enteraunce into the true lyfe. Christ, which is the veritie it selfe, sayeth: *Io. 11. 24.* If a man keepe my wordes, he shall neuer see death. *How,* *Io. 11. 8.* I pray you, may this be: I will shewe you howe. A man, that trusteth in the mercie of Christ, by the fayth which he hath taken out of the gospell, is so incorporated, as I may so terme it, and so vnited, and coupled vnto

D. J.

his

Phisick for the Soule.

Ioan. 14.

The death of godly men, is a going forth into the company of the elect.

his lord, and mayster Christ, which is the true lyfe, that he may not be pulled or separated from him. This body therefore is sundred, and deuided from the soule, in moste sure hope of the glorious resurrection, vnto euerlasting lyfe. For within short space, the body shal be restozed againe vnto the soule, that they maye both enioy felicitie. And he that thus beleueth in Christ, shall not see eternall death of body and soule, that is to witte, perpetuall damnation, which is the true death. For the death of godlye men, is a going forth, and a departing out of this mortall life, into immortalitie, vnto Christ, vnto the angelles, and vnto all the saints.

What is to bee done, when hell, or eternall damnation, comming in our minds, doth feare vs.



The malignant spirite maketh man verie solicitous, & pensiuie about his predestination, putting those cruell, and horrible thoughts of predestination in hys mynde. What

What if thou shouldest not please God?
 What if he hath vtterly cast thee off? How
 knowest thou, that thou art one of y^e num-
 ber of them, whome God hath elected, and
 chosen vnto euerlasting lyfe? These, and
 the lyke temptations, are most bitter, and
 doe most greuously torment, and bere the
 minde. Wherefore, thou must here stande
 fast on both feete, as the prouerbe is, and it
 is needefull, that thou constantly defend thy
 selfe in this conflict. But if thou wouldest
 obtaine the victorie in this battell, thou must
 set vpon him, by this policie, & craft. Forth-
 with, as soone as these temptations come
 vnto thee from the Diuell, beware thou en-
 ter not into disputation with him, beware
 thou deale not with him, neyther answer
 him againe. But put him off from thee, cha-
 sed awaye with these wordes, and cogitatio-
 ns. Sathan get thee hence, depart vnto thy
 destruction. For it is writte: Thou shalt not
 tempt the Lorde thy God. Seeing that God
 hath endued mee alwayes with most large,
 and infinite benefites, according to his fa-
 therly loue towarde me, seeing that he hath
 giuen me this lyfe, and hath nourished, and
 preserued the same euen hitherto, seeing that

Math. 4.

D. g.

be

Phisick for the Soule.

he hath heaped me vp, with all kind of goodnesse, what madnesse were it for mee, to doubt of his mercie? Seing that through baptisme he hath appointed me into y^e number, to bee one of the receyued flocke of the christians, seing that he hath called me vnto the gospell of his grace, wherein he hath promised to be my father, why shoulde I not then looke for all goodnesse at his hands? Why should I not assure my selfe of him in all things? Wherefore should not his great good will, and kindnesse towarde me, alwayes be remembred of mee, for my stay, and comfort? What neede many words? It is a most foolish, & perillous thing, to yelde our minds, & studie to such cogitations concerning predestination, but forthwith confound, & preuent thou such cogitations, with others, wherewith god would haue thy mind to be occupied, & preuented, y^e is to wit, with those, which Christ himselfe hath appointed, where as he sayeth: He, that beleueth in Christ, shall not perishe, but shall haue
Ioan. 3. everlasting life. Hearest thou, that he, which
1. Cor. 1. beleueth in Christ, which acknowledgeth Christ to bee his sanctification, saluation, and iustification, cannot be damned, and that
that

that he shall be partaker of eternall lyfe? How many soeuer therof doe trust vnto the mercie of Christ, without all doubt, they be of the number of them, which are chosen vnto lyfe euerlasting, being foreknowne and foreordayned in Christ, now already writ^{ten} *Ephē.1.* in the booke of lyfe. And those which are predestinate vnto eternall lyfe, are made and become, like vnto the ymage of Christ. For they conceyue there fayth, for the which they are counted to be iust before God, of none other thing, but of the worde of God. They are saued therfore, by this fayth, that The iust is to saye, by the trust and hope of mercie, man ly- freely giuen vs for Christ his sake. Those ueth by things are most certeine and true. God can fayth. neyther be deceyued, nor deceyue any man. *Gala.3.* This is the purpose, and intent of God, our *Abac.2.* most bountifull father, and the true louer of *Rom.1.* mankinde. He from the beginning hath so *Ephē.1.* purposed, so foreknowne, so before determi- ned those things. There is no cause there- fore, that thou shouldest be letted, or feared with those things, which that enemie enuy- ing our saluation, and pretending the des- truction of our soules, putteth in thy minde and layeth against thee. See onely that thou

D.ij. be

Phisick for the Soule,

Joan. 6.
Rom. 4.
Joan. 10.
Hebr. 12.

belœuing in Christ, doe comfort thy selfe, in the confidence of his mercie, and there shall be no perill at all. For if thou fasten thy hope, & trust on Christ, Christ is made thine, and thou art Christes. If he haue redeemed thee, thou canst by no meanes bee damned, and perishe. For he that belœueth on Christ, is drawen vnto him by the father, and he will haue them to be saued by him, & none of them to perish. Wherefore, see that thou haue a good hart, see that thou beleue constantly on Christ, and conceyue sure hope of him. How many soeuer beleue on Christ, the same are predestinate vnto euerlasting lyfe. We must therefore, fasten our eyes vpon Christ, we muste flye vnto him. This our onely, and true sauiaur, is to be taken holde on by faith, if we intende to be saued. Here let euery mā diligently way, that earnest exhortation of saint Paule, whose words are these: Let vs runne with pacience vnto the battell, that is set before vs, looking vnto Iesus, the authoꝝ, and the finisher of our sayth, which for the ioy, that was set before him, abode the crosse, and despised the shame, and is set downe on the right hande of the thzone of God.

Fur

Furthermore, Christ for vs, and for our
 sakes suffered all temptations, with the
 which, being most grievous, he was vexed,
 and troubled, the same saint Paule bearing
 witnesse thereof saying: *We haue not an* *Hebr. 5.*
 high priest, which can not haue compassion
 of our infirmities, but was in all pointes
 tempted lyke as we are, but yet without
 sinne. Let vs therefore, go boldly vnto the
 seate of grace, that we may receyue mercie,
 and finde grace to helpe in tyme of neede.
 Print those things, dærely beloued, in thy
 minde. First, Christ was giuen vnto vs for
 this purpose, that he might redæme vs, re-
 concile vs, and make vs partakers of euer-
 lasting saluation. Secondly, that he might
 be an example vnto vs, to leade, and passe
 ouer a godly life. Therefore if so be that thou
 desire to finish thy life wel, and vertuously,
 see that the death of Christ, being set before
 thine eyes, thou ende thy lyfe after his ex-
 ample. For Christ is set before vs, as a
 patterne to be folowed of vs, in oure lyfe,
 and conuersation, in all afflictions, and in
 our death. No man lyueth godly, no man
 suffereth aduersitie, no man dyeth well, ex-
 cept he set before him the lyfe, and death of
 D. iij. Christ,

Phisick for the Soule.

Christ, and doe follow the same. The death of all godly men, is abolished, & swallowed vp in the death of Christ. Wherefore, thou shalt consider, & diligently meditate, what kinde of death he suffered, how he behaued himselfe in that agonies of all other most bitter, when he hanging on the crosse, was troubled, and pestered with most grieuous temptations. Follow this Christ, as nere as thou mayest, calling for helpe at Gods handes.

Howe
christ was
tempted
on the
crosse.

Mark.15.

Math.27.

Luc.23.

Eph. 6.

1.Petr.5.

First, he was tempted with death, when as it was sayd vnto him: He saue others, but himselfe he cannot saue. As though they should saye. Now he is vndone, he must die, and perishe for euer, no man shall deliuer him, and pluck him out of our hands. After this manner, that our olde, and mortall enemie will bring the terrour of death on thee. But so muche the bolder go thou against him, pluck vp thine hart, and streng then thee in him with a sure hope. Christ will subdue, and tread vnder foote, that enemie, and thou also shalt ouercome him by Christ. Hold vp the shield of faith in Christ. Christ is the lord, he is the king of glorie, and he is the lord of lyfe, he is not subiect
to

to death, but liueth and reigneth.

This thy lord, and reuenger, will not suffer death to exercise his tirannie vpon thee. He cannot deceyue thee, neyther can he lye, seing that he is the veritie it selfe. Conceyue thou this trust, and confidence of him, Assure thy selfe, to receyue all goodnesse at his hands, and thou shalt lye with him for euer. And for that he woulde haue thee greued with temptations, and to suffer death of bodye, it is done onely for thy commoditie. Thou must therefore leaue and forsake this lyfe, if thou wilt enioy euerlasting lyfe. So after this lyfe, thou shalt in the ende begin to lye in deede. Furthermore, this corporall death, profiteth thee to this purpose, that when thou hast tasted the bitternesse, and sharpnesse thereof, thou mayest trie, & know, how seruent the affection of Christ his loue was towarde thee, what an vnestimable benefite hee bestowed vpon thee, that he dying for thee, did paye, and make satisfaction with his bodye for all thine offences, death thoroughly ertinguished, and abolished, and the gates of hell throwne downe, destroyed, and also broken. For thou couldest neuer any other wayes know, and vnderstand the
Strength

Phisick for the Soule.

Strength, and power of life in Christ, which hath swallowed vp our death, thou shouldst not know the largenesse of his benefits neither shouldst thou be able to giue so hartie thanks to Christ, thy lord and redæmer. Wherefore, seing that Christ doth liue, thou also shalt lyue by him, and this same death shal be vnto thee a certeine, happy, & wholesome slæpe. It shal be also an entrance, and gate into that true, and most blessed lyfe.

Math. 27.

Secondly, Christ was also tempted with sinne, when they did reuile, and byptraide him, as a verie wicked man, and guiltie of most greuous crime. If thou be the sonne of God, come downe from the crosse. Thou sauest others, why dost thou not saue thy selfe also? What other thing meane these contumelious wordes, then that they supposed, and thought, that he deceiued the people by fraude, dole, flight, wiles, noughtie craftinesse, and that he was not in dede the sonne of God, yea, they iudged him rather to be most wicked, most abhominable, and most worthy of reproch. Euen likewise sathan will tempt man, being in daunger of death, he will present vnto him, whatsoeuer he hath done, and committed against the

com.

commaundement of God, and will put into his minde, whole waynloodes, as it were, of sinnes, the same heaped vp, into a great abundance, that by the outragiousnesse, and greatnesse of sinnes, he maye bring man into desperation, which staggereth, and doubteeth of Gods mercie, and pardon. And here thou must stand fast, and strongly, and shalt enterteine thine enemy assaulting thee, with these wordes: I confesse that I am a most manifold, and græuous sinner. But Christ free from all sinne, he, that innocent lambe, in whose mouth was founde no guile, hath suffered cruell death for my sinnes, he hath clensed them all, be they neuer so great, nor neuer so many, and hath made sufficient satisfaction for them all. Christ his death, is the propitiation for al my sinnes. Christ verily hath suffered all my feeblenesse. He in dæde hath caried all my sorowes. He was wounded for mine iniquities. He was smitten for my sinnes. By his woundes am I healed. He hath take vpō him, al my sinnes, I now acknowledge none, I thank Christ, which hath payed ransome for them all.

Thirdly, he was also tempted with hell, or eternall damnation, when they objected
against

1. Petr. 2.

1. Ioan. 2.

Esay. 53.

Phisick for the Soule.

Math. 27.

against him, saying: He hath trusted in the
Lorde, let him take him, let him saue him,
bicause he will haue him, as though they
should say: All his hope in God shal deceyue
him. God is his aduersarie, and abhorreth
him, and will cast him awaye for euer, as
one thrust downe into hell. When the same
tempter prouoketh thee wth such lyke temp-
tations, take heed thou stand fast. There is
no cause why thou shouldest feare, there is
no cause, why thou shouldest tremble. Let
the thing, which he offereth, and presenteth
vnto thee, nothing moue thee at all, be it
neuer so græuous. Put out of thy minde,
and banish awaye farre from thee, as well
sinne, as death, and hell. They haue no po-
wer ouer thee, if thou fasten thine eyes vpon
Christ. Take holde on him, and commend
thy selfe wholly vnto him. Christ is thine,
and he bestoweth himselfe wholly vpon thee.
He hath redæmed thee from the tirannie of
the diuell, and euerlasting damnation by
an inestimable price. This Christ is thine
innocencie, thy lyfe, and thy righteousness.
Take heed onely that thine hart be neuer
withdrawne from Christ crucified, by any
temptations, If thou cleaue fast vnto thys
Christ,

Phisick for the Soule.

31

Christ, y^e shalt be safe, against all the gates of hell, as one that is placed vpon an high, most sure, and inuincible rocke, that thou mayest crie out with Christ: I haue set God alwaies befoze me. He is on my right hand. Therfoze I shal not fal. Therfoze my hart was glad, and my glozie reioysed, my fleshe also shall rest in hope. Thou hast shewed me the pathes of lyfe. In thy p^resence is the fulnesse of ioye, and at thy right hande is pleasure fo^r euermore. Thou art become, thzough such a faith in Christ, the childe of God, the bzother, and felow cire wth Christ, and partaker of eternall lyfe. This fayth iustifieth the righteous, that is to saye those, which beleue in Christ. Fo^r this faith, thou shalt be reputed the blessed childe of God, thy heauenly father, and when thou departest hence, thou shalt enter into the kingdome of heauen, prepared fo^r the elect children of GOD, from the beginning of the worlde.

Psal. 16.

Rom. 4.

Gal. 4.

Rom. 3.

Gal. 3.

Ephe. 2.

Math. 25.

But if so be that thy fayth wauer, and be doubtfull in temptations, and when thou doest not suffer moderately, and patiently ynough y^e wil of thy heauenly father, when thy loue towarde God is somewhat colde,
when

Phisick for the Soule.

Inuinci-
ble touch
ing mere
mahood.

When thy hope is weake, and slender, and
for this cause fearest, lest thou shouldest not
well accorde with God, or lest he will be of-
fended with thee. Truly, this is a most gre-
uous, most painefull, and hard temptation.
But thou shalt thinke in thy minde, and
perswade with thy selfe, that Christ suffered
for thee moste intolerable, and inuincible
temptations, wherein there appæred no
helpe, comfort, ayde, or defence, any where,
wherein God, and the whole world seemed
to be his most cruell, & malicious enimies,
when that he cryed aloud: My God, my
God, why hast thou forsaken me?

Oh horrible, and most cruell temptation,
oh good God, how sharpe, how greuous,
how cruel, how bitter was the death, which
he suffered for vs, that he might make the
way of the crosse easie for vs. Therefore se-
ing that Christ willingly put himselfe in
subiection, and dipped himselfe in those
so horrible, and intolerable sorowes, and
calamities, our most louing heavenly fa-
ther wyllyng the same, out of doubt, he also
vnderstandeth, and knoweth our infirmity,
out of doubt, he taking compassion on vs,
will not extremely deale with vs, but will
rather

rather beare with our imbecillitie, & weaknesse. Doth not he himselfe calling all men vnto him say: Come vnto me, al ye that labour, and are heauie laden, and I wil refresh you: what moze plentifull, what greater comfort, I pray you, can be giuen vs: Truly many, & very græuous things, do molest, & trouble mā. For what thing can moze græuouſly feare, what thing can moze cruelly bere, and torment his conscience, ouerwhelmed with sinne, then when he doubteth of the mercie of God, when he dreads leaſt God be his aduersarie, and will reiect him, when he is not able to conceyue this fayth of his mercie, and doth imagine himselfe to be cast away, as a drie member that is cut off: We present here O Iesus Chriſt, with thine aide and helpe, here we haue neede of thy comfort, let not this black, violent, and horrible tempest of troubles ouerthrowe, and drowne wretched man. But there is no cause why we shoulde doubt. Chriſt is true, he will make his promises to appere, he will helpe vs, and refresh vs. Therefore, where as thy fayth is not strong ynough, where as thy hart is stricken with feare, and trembling, where as thou faeleſt thy selfe to
doubt

Math. 11.

Phisick for the Soule.

doubt of Gods mercie, and hast well nèere
no faith at all : straight wayes call vppon
God, bewaile thy miserie, and lack of be-
læse before him, sæke for his ayde and suc-
cour by feruent prayer, and hæ will both
helpe and refreshe thee, and by this meanes
thou shalt glorifie him. He hath taken vpon
him thus to do, and he will bring it to passe.
But take hede especially thou cease not to
1. Cor. 1. call vpon God. Besæch thou, without all
ceassing, the father of all consolation, and
comfort, with sighes comming from the
bottome of thine hart, that he turne not his
face from thee. Laye thy weakenesse vpon
him, and poure out into his bosome al other
things, which trouble, and torment thee.
Luc. 17. Crie out with his disciples, O lord increase
Math. 9. my faith. Lykewise, say thou with the father
of the lunatike childe : Lorde I beleue, help
thou mine vnbelæfe. Make hast O lorde to
helpe me, before that I, oppressed with this
weight, be drowned. Thy mercie is aboue
all thy workes, O most mercifull, O most
bounteous father, O lorde God of my sal-
Psal. 143. uation, my succour, and refuge, enter not
into iudgement with thy seruant. Christ is
my righteousness, redemption, and inno-
cencie,

lence, which suffered most bitter, and cruel death for my sake. Let those things moue thee O father of all compassion. Haue mercie on me, for this thy sones sake. Confirme and strengthe mine hart, by faith in Christ. Comfort mee with the consolations of the holy ghost, that I may enioy the true ioyes in Christ for euer.

If thou after this maner laboring, stryuing, and fighting with thine imbecillitie, and weakenesse, accusing, and bewayling thine incredulitie, and faint courage, doe take holde vpon Christ, and sticke fast and sure vnto him once taken, desiring, and beseeching his ayde with continuall and earnest prayers, & he will vouchsafe to fulfill all things lacking in thee, substituting himself in thy rourne, if (I say) & thus doe, then all shall be in good case, all things shall go well with thee, and there shall be no perill. For truely these two things, to beleue in Christ, and to cal for faith by earnest praier, doe not much differ one from the other. Although thou be weake, and endued with a feeble minde, let this thing notwithstanding comfort, and aduaunce thee againe, that God hath commaunded, and wylleth

C. j.

that

Phisick for the Soule.

Psal. 45.

that we shoulde call vpon him, and that he hath promised to heere beneuolently, and to helpe vs when we call vpon him. Furthermore, as nothing is more iustly desired of God, than true fayth: euen so he heereth no prayer sooner, & more wyllingly, than that wherein man finding no goodnesse in himselfe, acknowledging his infirmitie, hys weakenesse, and miserie, accuseth his vnbelæfe, bewayling, and lamenting the same, desiring to haue faith with plentie, and wooll sighes, & earnest prayers. These sighes, these prayers, this smale faith, be it neuer so little, is in dæde a godly, and a bright sparkle, and the seede of God, which neuer riseth, without the efficacie, and working of God in vs, which speaketh of Christ, by the prophet Esay: A brused reede shall hee not breake, and the smoking flare, he shall not quench. Wherefore see that thou beleue constantly on Christ, or beseeche him at the least wise with hartie prayers, that thou mayest beleue, bewayling thine vnbelæfe, before God. If thou doe those things, thou shalt nothing doubt, but thou art reckened righteous before God, and to be his childe, which not without consideration, nor in vaine,

Esay. 42.

baine, did laye our weakenesse, and all our *Esay. 53.*
 sinnes vppon Christ, his onely begotten
 sonne. Christ himselfe sayeth in saint Ma^{th.} *Math. 5.*
 thew: Blessed are y^e poore in spirit. For theirs
 is the kingdome of heauen. Blessed are they
 that mourne. For they shal receiue comfort.
 Blessed are they which hunger, and thirst
 after righteousnesse. For they shall be filled.
 These wordes were spoken vnto thee also,
 they doe well agree, & accorde in thee. Thou
 dost mourne, and art sozie for thy wicked
 lyfe, it graeueth thee from the bottome of
 thine hart, thou dost thirst, and hunger af-
 ter righteousnesse, haue a good hope, and be
 of good comfort, and thou shalt obtaine the
 things, which thou dost desire, and now
 thou art reputed iust before God through *Rom. 4.*
 Christ. For that cause, thou shalt commit
 thy soule into the hande of God the father,
 after the example of Christ, and saint Ste-
 phan saying these wordes: O most mer- *Acto. 7.*
 cefull father, I giue, and commit into thine
 handes my spirite, yea, rather thy spirite,
 seeing that thou hast giuen it me, ioyned vn-
 to my body for a season, seeing that it is thine
 owne ymage, & lykenesse, made after thine *Gen. 1. & 2.*
 owne similitude, seeing that thine onely be-
 gotten

Phisick for the Soule.

gotten sonne did shed his moste precious blood, for y redemption thereof. O most fauorable father, O God of all mercie, & compassion, I estsones commend this my spirit into thine handes. I am thine, whatsoeuer I am. Receiue thine, I beseech thee, preserve him, and giue him eternall life through our Lorde Iesus Christ, thine onely begotten sonne. Amen.

Of the making of a testament,
and confession of sinnes
vnto God.



The testament is to be made of all them, that may lawfully make a will, and giue legacies, when there yet consisteth and remaineth perfect minde, and memorie in the body. Least if they prolong that busynesse vnto the last moment of lyfe, they bee preuented by death. Therefore, it shal be wisdom for him, that hath lawfull heires, to referre all the care of making his testament vnto them. If so be that he haue borrowed money, and be indebted to any man, he shall openly

openly declare it , and prouide for the payment of that he oweth. This being done, let him remoue and put from him all them, which trouble hym wyth matters of this worlde . Wherein many men doe offende, which bring in doubttes vnto him , which is now at the point of death, of his testament, and other externall things , and sometimes doe compell him to subscribe , & that against his will, being readie to dye , refusing, and detesting there importunitie , which will not suffer him quietly to die, then the which freends, what thing cā be moze vnfrendly?

After this, if the maner, and kinde of his disease will suffer him , let him endeuoꝛ rather to cure his soule , than his bodye , by a shorthe confession vnto God, but simple, and without dissimulation , and let the elders standing by, put him in remembrance of repentance, grounded vpon a sure faith, and deuotion , and let him call foꝛ Gods mercie from the bottome of his hart , and purpose, and entende the amendement of lyfe , if hee happen to escape . But if so be that happily no elder, oꝛ counsell giuer may be had, let not the sick straight waies fal into desperation, as some presumptuous people are wont to

C.iiij.

doe

Phisick for the Soule.

doe for the lacke of a priest, but let him declare his vnrighteousnesse, and open his conscience vnfainedly vnto God himselfe, which according to his clemencie, wil vouchsafe, to accept the desire of the minde, in the steade of the fact, and will of his peculiar grace, fulfill of himselfe that, which lacketh in the outwarde signes of the sacraments of the Lordes supper, which he desireth to receyue. For through him, the sacramentes are made effectuell, which after a fashion are seales of his diuine beneuolence towards vs. But he saueth man, when neede doth require, without these signes, onely so that there be no neglecting, or contempt of the sacrament, but faith, and a readie good will is therevnto.

The sacraments
are seales
of Gods
mercy
towards

vs.

Of the sacrament of the lords supper.



Eucha-
ristia.

Et the sicke body earnestlye
desire to haue the most royal
sacrament of thanks giuing
to bee brought, and ministred
vnto him, after y his minde
is purged by a true, and a
perfitte

perfitte confessiō, made vnto almighty God,
as is aforesaide, and let him especially be-
ware, that he come not to that banquet, or
heauenly table with iniurious handes, and
spotted conscience. For we may not thinke,
that those greuous threatnings are vaine,
and of none effect, which saint Paule ma-
keth mention off. Therefore after that hee
hath examined, and prepared himselfe for
that purpose, according to his power, and
capacity, let him deuoutly recorde and speake
these wordes.

1. Cor. ii.

O lord thou art the wayfaring cottage A prayer
of our pilgramage, wherewith we are re-
freshed, and nourished, as long as we host in
the deserte of this worlde, and runne in this
course. Bring mee therefore, O lord, into
the lande of the lyuing, into the region of
the quick, by the receyuing of this thy body,
whereas I may beholde thee face to face, in
the glozy of the father. When we haue thus
prayed, let him with a sure sayth, receyue
the sacrament of Christ his body, in the re-
membzance of his death, and passion.

Psal. 27.

And when the communion is ended, if it
be perceiued, that no skil of phisick may cure
his disease, then let the elders pray over the

C. iij.

sick

Phisic

Phisick for the Soule.

Ioan. 5.

Bodily
sicknesse
do spring
out of
the wic-
kednesse
of the
minde.

sick body, not vsing any magicall prayers,
as the heathen were wont to doe, but ear-
nestly calling vpon y name of Iesus Christ,
wherevnto there is no kinde of inchaunt-
ment comparable, or lyke effectuall, and
see that he haue a confidence and affiance in
your prayers, then will God heare you, and
preserue him that is sicke, and he shall not
onely haue the health of his body, restored
vnto him againe, if it so be good, & expedient
foz him: but if he haue happily committed
sinne, as commonly the sicknesse of the bo-
dy doe spring out of the enozmyties, and
naughtinesse of the minde, they shall
be forgiuen him, at the prayers of
the elders, if that both they,
which praye, and he foz
whom they do pray,
bee of a stedfast
and constant
fayth.

The

The sorow which many take, more then
is requisite for the death of there pa-
rentes, and friends, ought to be
tempered by the right
rule of reason.

IT is the parte of an heathen
gentile, rather than of a chris-
tian man, to giue himselte
onely vnto teares, refusing
all temperance, and modera-
tion of reason in sorowling,
the which thing is conuincd, and mani-
festlye reproued by thys reason especially,
bicause that they, which are sorowed foꝝ,
cannot be reuoked, and called backe againe
vnto lyfe by weeping, be it neuer so much,
oꝝ neuer so long continued, and vsed. Ther-
foze those teares are vaine, and of none ef-
fect, bzinging no fruite oꝝ commoditie with
them. The which thing king David hath
declared vnto vs, by an example, worthe of
memoꝝy, which fasted, and wept abundant-
ly. As long as the childe, boꝝne vnto him of
Bersabe was sicke, and languished, he gat
himselfe alone, and lay flat on the grounde,
praying

2. Reg. 12.

Phisick for the Soule.

praying vnto the lord, for the health of the childe. But as soone as he vnderstode by his seruantes, which whispered togithers, that the childe was deade, he casteth off his sadde, and mourning garmentes, and apparelled himselfe in freshe aray, he washed his face, and when the table was layed, he did eate chærefully. Whercat his seruants marueyled, and thought, that when he had vnderstode of his chilles death, y he would the moze afflict himselfe, which, whilest the childe was yet lyuing, did pine himselfe, with fasting, and weeping. He said vnto his seruantes, demaunding why he did so. I haue fasted, and wept for the infant, whyle he yet lyued. For I said: Who can tell if the lord peradventure will giue me the infant, that he may liue? But now, seing that he is dead, wherefore should I fast? What, can I call him againe? I shal rather go vnto him, then he shall reuerte and come againe vnto mee. By the which wordes truely, Dauid wisely declared, that we ought not to lamēt, and sorow for him, which cannot be reuoked, and called back againe vnto lyfe.

¶ This sermon of saint Cyprian, is already translated into english, by the famous learned,

learned, and worshipfull knight, sir Thomas Eliote. Wherefore I did omit the same, least happily the pꝛouerbe shoulde be verified on mee: *Cornicum oculos configere*, to endeuoꝛ to prick out the crows eyes. And saint Cyprian in his sermon entituled of mortalitie testifieth, that he was often admonished by diuine reuelation, wherin God commaunded him, that he shoulde openly warne all men, and should teache them by pꝛeaching, that the bꝛeathzen which depart out of this woꝛlde by Gods calling, ought not to be lamented, and that such wayling is lothsome and hated of God.

Yet notwithstanding, it is meete that we should sometime participate our teares, coꝛming of a naturall zeale of the minde, and the sincere affect of compassion, but moderated by the right rule of reason, least we should seeme to haue an hart as hard as an adamant stone, & to haue loued our frænd little, or nothing at al. Foꝛ Chꝛist our lord, the absolute, & perfite figure of all vertues, louingly lamented dead Lazarus. And Marie, and Martha, were highly commended, foꝛ that they lamented their bꝛothers buriall. And those frændly women, which diligently

Ioan. n.

Phisick for the Soule.

Luc. 23.

Math. 27.

Acto. 7.

Eccle. 22.

gently stode by Christ, when he suffered his passion vpon the crosse, were therefore worthily praised, because they wept for him, when he was deade and buried. We reade also in the actes of the apostles, of S. Stephen, the first marty, that godly men provided for him all that appertained vnto the funerall of his buriell. Yea, and furthermore, Ecclesiasticus doth admonish vs, to wepe for the deade, but not immoderately, or any long time, saying thus: Wepe ouer him that is deade, because the light fayleth him. Make but little weeping for the deade, because he is come to rest. Also verie many epistles of the holy father saint Hierome, comforting vs vpon the death of our freendes, are of great efficacie for the same purpose, whereof I now entreate. For they perswade by the authority of holy scripture, & strong reasons, that they ought not immoderately to be lamented, which chaunge their life with death. As that epistle which he wrote vnto Heliodorus, vpon the death of Nepotianus, that, which he wrote vnto Paula vpon the death of hir daughter Blessilla, and that, which he wrote vnto Tyrasius of the death of his daughter, and the rest

rest of that most reuerende father his epistles, touching the like matter & argument.

A precept containing an exhortation vnto all them, which professe the name of Christ.



Now humbly desire, & hartily beseech you, by the mercie of God, as manie as are called by y name of Christians, that once in the ende, yee forsake your olde darkenesse, and horrible errors, and returne vnto better p[ro]uise of lyfe, and to harken vnto the wholesome receiued worde of God, w[ith] great desire of a pure hart, and deuotion, knocking without ceassing, and that ye call vpon the father of heauen through Christ, that he wil instruct vs, and lighten vs with the true knowledge of Christ, that we may liue soberly, righteously, and godly in this present lyfe, refusing the wickednesse, and concupiscence of the worlde, looking for that blessed hope, and app[ea]rance of the glorie of almightie God, & Jesu Christ our sauiour, which gaue himselfe for vs, that he might red[em]me

Parænesis.

Tit. 2.

Phisick for the Soule.

1. Petr. 2.

redēme vs from all our iniquities, & cleanse vs to be a peculiar people vnto himself, and folowers of good woꝝkes.

Ezech. 18.

That woꝝde of grace, light, and all comfort, hath shyned vnto vs, by the excēding benefite of God. We haue verie many notable examles in holy scripture, testifying the abundant goodnesse, long suffering, and clemencie of God towards vs, whereby we maye easily perceyue, how that hee woulde not haue vs to be cast awaye, but that we should be conuerted and lyue, how soone his wꝝath, be it neuer so iust, wareth colde, how soone he letteth passe the punishment, which we deserue, when we thinke on the amēdement of our lyfe, earnestly repenting. Let vs also, dēerely beloued, flye vnto God in all our afflictions, being moued therevnto by these things. Let vs desire him with continuall prayers, that he will vouchsafe mercifully to forgiue vs all our sinnes, for that his welbeloued sōne, Iesus Christ his sake, and that he will vouchsafe to pꝛeserue, nourish, defend, and comfort vs, and to be bꝛiefe, he will vouchsafe to be our pꝛesent aide, and succour in all necessities.

2. Reg. 14.

As soone as Dauid, being cast into extreme

freme perill, when there died thzee scoze and ten thousande, within fewe dayes, by the fiercenesse of the pestilence, did flye vnto God, confessing his sinnes, desiring pardon for them, earnestly calling vpon the mercy of God, & building an aulter in the thzeshing floure of Arefnath the Jebusite, and offered vp burnt sacrifice, and peace offerings, God tooke compassion on the lande, & the plague ceased from Israell. After this example call you also vpon the grace and mercie of God, confessing your sinnes, offering vp vnto God an acceptable sacrifice of a penitēt and contrite hart, and he will be p̄sent with you, and helpe you, and will neuer forsake you.

Likewyse God sent the prophet Jonas, *Jonas. 3.* and thzreatened to ouerthrow, & destroy that moste famous, and populous citie Ninue. But as soone as the Ninuities did repent at the pzeaching of Jonas, GOD tooke mercy on them, forgauē their offences, and did withholdē his punishment. Follow their example, and mistrust not y^e mercy of God. His arme is not yet abzeuiated, & shortned. He both can, and will helpe vs, so that wee call for his ayde, and succour, and will not refuse

Phisick for the Soule.

Rom. 10.

refuse his grace, when it is offered vnto vs. Doth he not cry out by S. Paule, & plainly testifye, that he is rich vnto all them that call vpon him?

Peroratio.

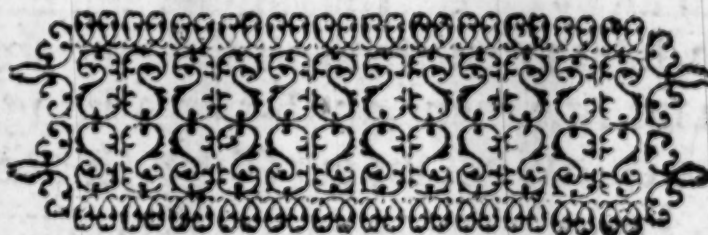
Hartily desire you, dærely beloved brethren in the Lorde, to take this my simple tretise in good part, whereby I, a weake member of yours, am desirous to doe you good, being other members in the lorde, as farre forth as I might, both for breuitie of time, & also the health of my body not being perfite. I had leuer comferte you face to face, if it might so be. But seeing it may not be so, I will somewhat make amendes, in shewing my ready good will and charity towarde you, by prayer. Wherefore, I beseeche Iesus Christ, that true, and most approued meane, the most plentifull apothecary, that he will vouchsafe to make this phisick for the soule, collected, and atchyued out of his apothecaries shoppe, that is to wit, out of the riche storehouse of holy scripture, to be effectual in your harts, that true fayth may encrease in you, the loue both towarde
God,

Phisick for the Soule.

41

God, and your neyghbour may be seruent
in you, that ye may be pacient in all trou-
bles and aduersitie, that ye diligently
following Christ his example, may
cleaue and sticke fast vnto him,
euen to the yélding bp of y
last breath, in sure hope
of eternall life thro-
row Iesus christ.
Amen.

The ende of the Booke entituled,
Phyisick for the soule.



F. J.

A

A fourme and methode,
oz right order to com=
fort the sicke,



Thou muste for a
surety determine with
thy selfe, O Christian,
which art troubled and
greeued with sicknesse,
that thou art not afflic=
ted by hap, oz chaunce,
but by the purpose, and

permission of God. Whatsoever disease
there be, calamitie, heauinesse, oz infelicity,
which happeneth vnto the godlye, it com=
meth all by the determination, and will of
God, which gouerneth all things. For in
him we liue, moue, and haue our being. He
made vs, and not we our selues. And doubt
not, but he sendeth this sicknesse, whatsoe=
uer it be, of his good, and fatherly loue, not
to the entent that he would thereby destroy
thee, but that he myght call thee to repen=
tance, and that he myght stirre vp, and ex=
ercise thy fayth. For afflictions are the sure,
and vndoubted signes, and tokens of Gods
great mercy, and fauour towards vs. Salo=
mon

Act. 17.
Psal. 99.

Afflictions are
the to-

to comfort the sick.

42

hion sayth : † Whom he loueth, him doth he
correct, he scourgeth euery childe whom he
receyueth. Thy most mercifull heauenlye
father, which loueth thee earnestly accor-
ding to his good purpose, and zeale towards
thee, doth withhold, byddell, and mortifie
thine olde man by this sicknesse; like as it
were tyed with chaynes, that thou mayest
the more gladly, and with the better good
will, as it were fasten thy body vppon the
crosse, as a sacrifice offered vpon with Christ.
Wherefore this thy disease, where with thou
art troubled, is a fatherlye correction sent
vnto thee, not for that purpose, that thou
shouldest be lost, or cast away, but that thou
shouldest be made the better, and be quick-
ned. God thy father peradventure doth see,
that thine olde Adam wateth vnto tractable,
immoderate, and vnruely, and ouermuch gi-
uen to affections, not able to gouerne, nei-
ther to inhabite, or withhold himself. There-
fore he layeth this band or collar vpon him,
he bindeth him fast with these fetters, and
chaynes, he shutteth him into this pryson,
and dungeon, he tyeth him with this tlog,
that he may byddell, that he may kepe down,
and restraine him, that he do not seduce, and

kens of
Gods fa-
uour.
† Prouer. 13.
† Eccle. 30.
† Hebr. 12.

F. y.

cast

A fourme and methode,
cast thy most dære, and pzeious soule into
perill. The flesh, and blood doe resist, & are
moze strong in thee, than the spirite, & here
God is pzeent with thy spirite, & doth ayde
him against the fierce, and vnbrideled will,
and rebelling fleshe, that he maye subdue,
banquish, and bring it in subiection. If so
be that thou shouldest haue good, and pzeite
helth of body, perchaunce the fleshe, as it is
pzone, and ready vnto nothing but euil, had
brought, and seduced thee into many, & grie-
uous sinnes against G O D, whereby his
wzath stirred vp, & pzouoked against thee,
should make a waye for thy soule vnto hell,
and malediction. Thy heauenerly father pze-
uenting this dammage, and peril, carefull,
and pzouident for thee, and thy saluation,
doth keepe downe, and restraine, as it were
with putting on a bridell vpon thy fleshe, &
leadeth it alway captiue, raging, & rebelling
against y spirite by all meanes possible, that
it be not tumbled into the sinck, & puddle of
sinne, but that it be brought vnder, and be-
come obedient vnto the spirite. Seing that
this is the will of thy moste louing father,
and seing that all things shall redownde
vnto thy pzofite and saluatiõ, take very good
hæede

to comfort the sicke.

43

hée de that thou stríue not against the good will of God , and that thou be not contrarie to him , but suffer thou patiently , and pray , that his fatherly will bee done , that hee vse thee at his pleasure , and that thou wilt nothing , but that shall seeme best vnto him , that al things may bee done vnto the laude , and glozie of God , & that thou mayest haue his grace quietly and moderately to suffer his crosse , layed vpon thee . For patience bringeth experience , experience bringeth hope , and hope maketh not ashamed. Here thou hast matter , and occasion to learne , and exercise patience in all afflictions , and troubles. First , thou dost learne , that God afflicteth , and punisheth thee with a fatherly correction , and that thou learnest by experience . For except thou shouldest knowe by proue , & experience how wholesome a thing it is for man wholly to commit himselfe vnto GOD , and to be obedient vnto his good will , and pleasure . Euen as David sayeth , *Psal. 119.* it is good for mee that I haue bene in trouble , thou were not able to conceiue certaine , and sure hope of him , thou shouldest not know his fatherly loue , & good will towards thee , which is hid den in secret , if thou didst

F. itj. dest

A fourme and methode,
dost not proue it before, by this crosse and
rodde. But when thou hast learned it before
by experience, and hast now some tast of that
matter already, thou dost not faint, and
fall into desperation by any afflictions, but
thine hope moreouer encreaseth, when thou
hast oftentimes tryed Gods present ayde,
and helpe. And although he sometime for a
season, as it were winking at the matter,
doe suffer thee to sticke fast, and sinke in-
to dangerous places, yet at the length not
withstanding he reacheth thee his helping
hande, he taketh thee vp and doth preserue
thee. He suffereth thee sometimes to swim
and to be ouerwhelmed with waues of this
lyfe, but he will not suffer thee to be vtterly
drownded. Hereby thou mayest ascerteine thy
selfe, that he will not forsake thee, or cast
thee awaye, seeing that he hath so often pre-
serued thee, when thou wast in daunger.
Therefore by afflictions thou dost learne
to conceiue, and nourishe sure, and vndoubt-
ed hope of God, that thou mayest trust vn-
to him in most grieuous diseases, & punish-
ments, where there appereth no succour at
all, being now instructed after what mea-
nes he deliuereth, & preserueth his seruants.
Thou

to comfort the sick.

44

Thou hast learned that God sendeth afflictions vpon thee, not in his wrath, but in his fatherly loue. The which thing when thou art thorowlye perswaded, and art taught by experience, thou mayest patiently looke for Gods ayde and succour, and not dispaire, but constantly trust, that in the ende he will help thee, although he hide himselfe, prolonging, and deferring thine ayde, and deliuerance neuer so long. And by this meanes thou shalt perceyue and vnderstande at the last, that disease, or affliction is not sent vnto thee for that purpose, that thou thereby shouldst be destroyed, but that the glorie of God mought be manifestly shewed, and that all things mought turne vnto thy saluation. He that can after this maner commit, and giue himself wholly vnto God, beleuing, & trusting in his promises, shall neuer die. The which thing euen Christ himselfe affirming wth an othe, least happily we should somewhat doubt, doth say: Verily, verily, if a man keepe my worde, he shall neuer see death. And in an other place he saith: I am the way, & verity, and the life. He that beleueth on me, shall lyue, although he were dead. And whosoever lyueth, and be-
F. iij. l. x. ueth

Io. 11. 3.

Io. 11. 14.

Io. 11. 15.

A fourme or methode,

leueueth on mee, shall neuer dye. See that thou diligently keepe these words of Christ, fastened in the bottome of thine hart, and herewith thou shalt lift vp, and strengthen thy wauering minde. He that beleueueth on Christ, shall not taste of death. He that beleueueth on me (sayth Christ) hath eternall life, and this is eternall lyfe, that they acknowledge thee, to be true God, and him whome thou hast sent Jesus Christ. Eternall lyfe first beginneth in this worlde. † For he, that hath Christ, hath the true life. For Christ is lyfe, and is the victorie it self. Therefore he will not deceyue vs, † but all the promises of God in him are yea, and are in him. Amen.

John. 17.

Eternall
lyfe be-
ginneth
in this
worlde.

† *Ioan. 14.*

† *2. Corin. 1.*

And to the ende, that thou shouldest nothing doubt, but that God wil performe his word, and make his promise good, he hath assured, and bounde himselfe vnto thee, by a certeine peculiar league, and signe, put, and added vnto thy body. For he coueted, and desired thy saluation, when he sent his sonne into the world, to the intent he should offer himselfe, vnto death for thee. He did foremake, and assure a league of grace through Christ, that he would freely giue thee everlasting lyfe, if thou beleue, and art baptised,
that

John. 3.

to comfort the sick.

45

that he woulde neuer forsake thee, that he will be thy father, that he will crowne thee with grace, and mercie. And thy baptism is the seale, and token of this league, whereunto his promises being added, it is requisite, that thou stick fast vnto them. For he gaue this signe, that thou shouldest nothing doubt of his couenant, and promised grace. Thou art baptised into the death of Christ, as saint Paule sayeth, that his death should be made thine, and that he should make satisfaction in all things for thee, and thou hast put him on in thy baptism, that thou shouldest wholly be in him, and hee in thee. Therefore baptism is a league, lifting vp, making merie, and quieting thy conscience before god, as saint Peter beareth witnesse, that hee wyll neuer condemne thee for thy sinnes. For thou iustified by fayth, art at peace with God. A quiet, calme, and pacified conscience, is the true peace. And thou hast receiued baptism as a most sure token, and certeine seale of this iustification, and remission of sinnes, that thou shouldest stedfastly beleue, that God will haue mercye on thee, that hee will preserue and deliuer thee.

Baptisme
is a seale
of salua-
tion.

Rom. 6.

Gala. 3.

1. Pet. 3.

Rom. 5.

The true
peace.

Polw

A fourme and methode,

Now therefore, seing that God fauoreth thee, and will be thy father, and will neuer forsake thee, and seing that thou hast receyued an infallible token, and testimony hereof, commende, and utterly giue all the matter, and thy selfe also wholly vnto him, and be thou obedient vnto his good will & pleasure, and thou must patiently abide, and suffer his hande, whether he will haue thee to dye, or lyue, so that his owne blessed will may be done, vnto his owne praise, & glory. Albeit it is not possible, that thou canst be damned, if thou consecrate, and dedicate thy selfe wholly vnto him, surely trusting in his mercie, promised for Christ his sake. For he hath condicioned, that he will be thy father. And bicause he is true, when thou doest acknowledge him to be thy father, and doest looke for, and hope to receyue all goodnesse of him, he cannot but be thy father, and preserve thee, by what meanes soeuer he sharply vseth thee for a little space. Seing therefore, he hath promised to be thy father, & thou trustest vnto his promises: without all question, he taketh earnest care of thee, and all thine. Wherefore thou shalt commend vnto him, not onely thine owne body, but also thy

to comfort the sick.

46

thy wyfe and childzen, thy kinsfolkes and
frændes, and to be thort, all that thou hast,
and doubt not, but he will be vnto thee, in
the steade of a verie father, a wyfe, a true
frënd, and cosine. For hitherto he hath vsed
thee, as a dispensatour, and steward in those
things. But now seeing that he will haue
thee to lay aside the function of this office: he
wil appoint in thy rourne an other steward
for them, which shall diligently, and faith-
fully take care of them. If thou hope for this
of him, and looke for it with a full confidence
of hart, there is no doubt, but he will do as
I haue tolde thee. Wherefore put out of thy
minde all care of them, and commit it vnto
God. Be rather carefull for thy selfe, pro-
uide for thy soule, and thinke how to yelde
it vp vnto God.

And seeing that God hath freely forgiuen
thee all thy sinnes for Christ his sake, he
will require nothing of thee at all for this
his great, and inestimable benefite, but that
thou againe forgiue, from the bottome of
thine hart all them, which haue offended
thee. And he doth promise, that he wil remit
all our trespasses, if we forgiue other men
there misdoedes. Wherefore when thou hast
so

Math. 6.

A liuely
fayth,
bringeth
foorth
true
fruites.
†2. Petr. 1.

A fourme and methode,
so forgiven all offences unfaynedly, & thou
never revieve them, nor call them vnto me-
mozie againe, praye also for them, which
haue done thee harme, according to the doc-
trine, and example of Christ, and if thou re-
couer, help them needing thine aide, as much
as thou mayest. If thou haue such a minde
boyde of strife, enuie, malice, and wrath,
thou hast also a signe and token, that God
hath forgiven thee thy sinnes. For sayth
whereby thine hart is purified, and clen-
sed, exercising hir selfe, and bringing forth hir
fruits, according to Gods infinite benefits,
cannot choose but likewise forgive, and doe
good vnto hir neighbour. This fruit of loue,
and charitie testifieth, and doth ascerteine
thee, that thy faith is a true, & a liuely faith,
seing that she bringeth forth good, and true
fruites. † This is the thing, that saint Peter
would haue, whereas he biddeth vs to giue
the more diligence, to make our calling, and
election sure by good woorkes. For he mea-
neth that those woorkes are witnesses, and
signes, that thou art chosen, and adopted of
God, to be his sonne, vnto the ioyes of e-
ternall saluation.

But thou shalt not hope, dærely beloued,
that

to comfort the sick.

47

that God will forgive thee thy sinnes, for the payne and greivousnesse of thy crosse & sicknesse. † For there is none other saluatiō, ther is none other recompēce for thy sinnes, then the onely death of Christ. God truly respecteth none other thing in this case, hee accepteth none other thing, but his dærely beloued sonne. This is the lambe of God, which taketh away the sinnes of the world. And this thy sicknesse and paynes cannot make satisfaction vnto God so muche as for thy least offence, muche lesse, can it deserue saluation. As S. Paule testifieth saying: I suppose that the afflictions of this lyfe, are not worthy of the glozy, which shall be shewed vpon vs. No creature, neyther in heauen, neyther in earth, no Angell coulde mitigate, and pacifie the wrath of God the father, then this thy disease and temporall affliction, is much lesse able to aswage it. And farder it was requisite, y he, which should pacifie that wrath, and reconcile god vnto man, should be both God and man, as one ready to pleade, and make intercession betwæne God being offended, & man condemned. Therefore it behoued the sonne of God to be made mā, that he might appease
and

Payne cannot merite, the remission of sinnes.

† Act. 4.
Ioan. 1.

Rom. 8.

Peter saith. Act. 4.
there is no saluation in anye other than in Christ,

A fourme and methode,

and satisfie the wꝛath of his father, & deliuer
vs from it, as y^e prophet witnesseth saying:
Esa. 53. He taketh a way our infirmities, & beareth
our paynes. God hath layd our iniquities vpon
him, & haue smitten him (sayth god) for
1. Petr. 2. the sinnes of my people. And s. Peter sayth:
By whose stripes we are healed. Thy sinnes
therefore are forgiven thee for this thy lord
Christ his sake, and for none other thing
in all the world. For none afflictions, be they
neuer so bitter, and greuous, can helpe vs.
1. Cor. 1. Christ is our only iustification, redemption,
satisfaction and saluation.

2. Cor. 5. God hath made him to be sinne for vs,
that knew no sinne, that we by his meanes
should be righteous. Wherefore, if thou be-
leeue, thou art now become the sonne of
Ioan. 1. God. If thou be the sonne of God, thou art
Rom. 8. also the heire of God, and the fellow heire
Gala. 3. with Christ. If so be that eternall lyfe be
Rom. 6. the inheritance, and gift of God, as saint
Paule doth call it, thou canst not deserue it
by the paynes, and greefe of thy sicknesse.
But God woulde haue thee punished wyth
this disease vnto this ende, & purpose, that
thou shouldst thereby keepe downe, breake,
and mortifie this thine olde man, that at the
length

to comfort the sick.

48

length he may cease from committing of sinne, the ende whereof commeth onely by this corporall death. And for this cause wee muste dye, that our soules may depart vnto euerlasting saluation. For death is y^e gate, and entraunce vnto eternall lyfe, where, in the ende we are deliuered from all calamities,†myseries, and wretchednesse, from all errours, and deceytes of the diuell, that we shall no more be defiled with the mosse filthy spottes of sinne, neyther shall we be seduced into heresies, or errours, neither be cast headlong into desperation. Then there shall be an ende of all euills, of all aduersities, and discommodities. Then shall we rest in the lord, and shall obtaine lyfe, and euerlasting ioyes. Death therfore is not to be detested, and abhorred, yea, rather it is earnestly to be desired, and imbraced, seing that we passe thorow it into eternall ioyes. And that is a most true saying, which saint Paule speaketh: That all things vnto the godly, shall turne vnto good. Truly death vnto the worlde seemeth to be a thing most odious, most horrible, and cruell, but vnto the beleeuers it is mosse swete, pleasant, and acceptable. Although our olde Adam doth

1. Cor. 15.

Death is the entrance vnto eternall lyfe.

† Apoc. 21.

1. Cor. 15.

Rom. 8.

A fourme and methode,

doth tremble at hir comming, abhorreth, & escheweth hir. Our inward man notwithstanding is readie, chærefull, quick, and willing to die, seing that he vnderstandeth and knoweth, that he shall be deliuered from al filthinesse of sinne, wickednesse, vice, and wretchednesse by hir, and shall go forth vnto eternall ioyes.

How those are to be comforted,
which lye in the daunger
of death.



GOD thy good and mosse lo-
uing father, hauing compas-
sion on thee, dærely beloued,
doth call thee out of this most
miserable and wretched lyfe,
wyllyng to translate & bring
thee vnto himselfe, into the perpetuall ioyes
of the celestiaall life. Therfore giue and com-
mende thy selfe and all thine, wholly vnto
him, and whatsoeuer he will haue done,
will thou the same also. And say, thy wil be
done O God my father, and not mine. Cry
vnto Christ as the theeſe did, which hanged
on the crosse; Remember mee O lord when
thou

Math. 26.

Mark. 14.

Luc. 22.

Io. 6. Lu. 23

to comfort the sick.

49

thou comcest into thy kingdome. Crie w
the publican : O lord be mercifull vnto me *Luc.18.*
a wretched sinner. Crie instantly with the
woman of Cana, that heathen gentile ;
Oh sonne of Dauid, haue mercie on mee. *Math.15.*
And doubt not, but Christ will heare thee
calling vnto him, and haue compassion on
thee. He will forgive thee thy sinnes, and
thou shalt be with him in paradise. There-
fore, take thou holde by this Christ, sticke
fast vnto him, and see that thou commit thy
soule vnto him. Crie thou with this Christ
crucified vnto GOD, which is father vnto
you both : In thee, O lord, I put my trust, *Psal.31.*
let mee neuer bee put to confusion, delyuer
me in thy righteousness. Bolwe downe
thine eare to mee, make hast to delyuer me.
Be thou my strong rock, and house of de-
fence, that thou mayest saue mee. Thou
art my strong rock, and my castle, be thou
my guide also. Into thy handes I commend
my spirite. Crie thou with Dauid also : O
lord thou art my strength, the lord is my
stony rock, and my defence, God is my sa-
uiour, and my buckler, the horne also of my
saluation. Vnto thee, O lord, haue I lifted *Psal.18.*
vp my soule, my God I haue put my trust *Psal.25.*

G.).

in

Psal. 91.

A fourme and methode,
in thee. O let me not be confounded. Leade
me forth in thy truth. For thou art the God
of my saluation. Call to remembrance,
O lord, thy tender mercies, and thy louing
kindnesse, which hath bene euer of olde. Oh
remember not the offences of my youth, but
according to thy mercie, thinke thou vpon
me O lord, for thy goodnesse. For thy names
sake O lord be mercifull vnto my sinne,
for it is great. Turne thee vnto mee & haue
mercy vpon me, O bring thou me out of my
troubles. Forgiue mee all my sinnes, O
keepe my soule and deliuer mee. Let me not
be confounded. For I haue put my trust in
thee. If thou call for Gods ayde, and succour
after this maner, God will helpe thee in a
conuenient time, and will say, as it is writ-
ten in the psalme: Bicause he hath set his
loue vpon me, I will therfore deliuer him,
I will set him vp, bicause he hath knowne
my name. He shall call vpon me, and I will
heare him, yea, I am with him in trouble,
I will deliuer him, and bring him to honoꝝ.
Wherefore, O thou christian, here fight a
good fight, fight thou valiantly, stoutely,
& constantly, as it becommeth a true christi-
an to doe.

Belware

to comfort the sick.

50

Be ware thou giue no ground, noꝝ go back-
wards, there is no perill. Thou fightest not
here alone. But the king Iesus Christ is
thy captaine in this agony. Follow him go-
ing befoꝛe thee in this conflict. This thy ca-
pitaine shalbe thy reuenger, & he shall saue,
and defende thee in this battell from all the
enimys of thy soule, from all perill, & from
all calamitie. He is not a king as others are,
but he is of infinir, and vnspeakable power.
He hath vanquished, and subdued foꝛ thy
sake, death, sathan, and hell. Death is swe- *Esa. 25:*
loved vꝑ into the victorie. Christ died foꝛ *Osee. 13:*
thee. Therefore eternall death, hath no po- *1. Cor. 15:*
wer on thee. Christ descended into hell, that
he might deliuer thee frō this eternall dark-
nesse. Be thou therfoꝛe of a valiant, & stout
courage, runne into the front of the battell
with a bold hart, put away all feare, here is
no daunger. There is no cause why thou
shouldest feare the seuerer, & streight iudge-
ment of God. Iesus Christ is thy mediator *1. Ioan. 2:*
before God. He is thine aduocate, & patrone. *1. Timo. 2:*
He is both thy bishop, & priest. He hath re- *1. Petr. 2:*
conciled thee vnto God, and hath restored vn- *Rom. 5:*
to you his fatherly loue, which was aliena-
ted from thee, foꝛ thy sinnes sake. God now

G. H.

is

A fourme and methode,

Esay. 63. is now thy father for Christ his sake. He taketh care of thee. He enterly loueth thee, as
Iohn. 14. his most tender childe. Now seeing that this so mighty a king standeth on thy side: who shall be able to trouble thee? Who shall be able to assault & invade thee? Who, I pray thee, shall be able to doe thee wrong? What daunger can there be? Harcken what saint Paule sayth: If God (sayeth he) be on our side, who can be against vs? Which hath not spared his owne sonne, but hath yelded him vp for vs all, howe can it be, that he also will not giue vs all things wth him? Who shall go about to laye anye crime against Gods elect? It is God that iustificieth. Who is he then that can condemne? It is Christ that died, yea rather, which is raysed vp againe, and is at the right hand of God, and there maketh intercession for vs. Who shall separate vs from the loue of God? I am thorowly perswaded, that neyther death, neither life, neither heighth, neither depth, neither any other creature, can be able to separate vs from the loue of God, which is in our lord Iesus Christ. Seeing that therfore, Christ is giuen thee, with al his riches, with all his righteousnesse, innocency, and saluation.

to comfort the sicke.

51

tion. Eternall life is giuen thee also. Sainct
Paule testifying the same, vnto the Corin-
thians, sayth: That Christ is made of God *1. Corin. 1*
to vs, wisdom, and also righteousness, and
sanctifying, and redemption. Therefore, see
that thou haue all thy hope, and confidence
placed and fixed vpon this Christ, and vpon
this corner stone. This stone is a sure, sound, *This*
and firme foundation, wherevnto thou *stone is*
mayst leane, and safely commit thy selfe. No *Christ.*
tempest, be it neuer so black, and boysterous, *1. Petr. 2.*
no shower, no stormes, are able to throwe *Esay, 28,*
downe, and ouerturne this foundation. Let
all thy hope and aide (I say) be placed, and set
on this Christ, cast thy selfe vpon him, sticke
fast vnto him, let no temptation, or calamity
be able to withdraue, and pull thee from
him, although all things seeme to happen
vnto thee very absurdly, and ouerthwartly.
Although flesh, and blood, doe interpret it
farre otherwise, and reason thinke it contra-
ry, although the deuill doth now and then
whisper in thy minde, saying: That thou
art vndone, that God is highly offended
with thee, that thou hast deserued the paine
of hell fire, and that thou muste be damned.
For faith is a substance, that is to wit, an *Hebr. 11.*

G. iij. expecta

A fourme and methode,

Hypo- expectation of things hoped for, that is of
stasis. promises, and ἔλεγχος, that is as much to
 say, as a sure argument, and knowledge of
 things that are not sene. Thou muste be-
 leue with that holy Patriarch Abraham in
 hope, ouer and aboue hope. Thy faith, and
 hope muste resist, and set it selfe against all
 those things, which eyther blinde reason
 suggesteth, either that πολυτεχνικώτατος
 our most subtile, and by all meanes most
 crafty enemy, going about to worke vs de-
 cept, and our destruction, doth instill and
 poure into vs. Wherfore thou must learne
 well the maner and custome of God, which
 he vseth in preserving those that are his.
 1. Reg. 2. Look whome he will lift vp into heauen,
 him will he first seeme to bring downe vnto
 hell. Look whom he entendeth to quicken,
 him will he first mortifie and kill. Vpon
 whom he mindeth to shew his notable mer-
 cy, and fauor, he first maketh semblance, tri-
 ing him, as though he would cōdemne him.
 Wherfore whē thou perceyuest none other
 thing, but present death, when God see-
 meth to be grēuouflye offended with thee,
 when that thou thynekst that he is gone
 most fardest from thee, and that he hath br-
 terly

terly forsaken thee, as one refused, and condemned: then is he most nearest vnto thee, ready to defend, and deliuer thee, he then loueth thee most especially, then thou art chiefly regarded of him. For when trouble, and affliction commeth vpon vs, then doth he remember his mercye, according to the prophets saying: For his wrath endureth but the twinkling of an eye, he will not be angry for euer. For like as a father pitieth his owne children: euen so is the lord merciful vnto them, that feare him. For he knoweth wherof we be made, he remembereth that we are but dust. But the mercifull goodnesse of the lord, endureth for euer, and euer. The lord is full of compassion, and mercye, long suffering, and of great goodnesse. Wherefore submit, put vnder, giue, and commend thy selfe wholly vnto Christ, closing thine eyes, & reiecting the iudgement of thy senses, & reason, take it in good parte, howsoeuer he intreateth thee. Thou must not esteeme, and consider death, and horrour, or the dolours of death, according to the iudgement of thine eyes, sense, and reason: but according to the worde of God. Dauid sayeth: Right deere in the sight of the lord is the death of his

*Psal. 30.**Psal. 103.**Psal. 116.*

A fourme or methode,

Apoc. 14

Ioan. 8.

Saints. Lyke wise he sayeth : Blessed are the
dead, which die in the lord. Christ also say-
eth : He that beleueth on me, shall not tast
of death. If any thing therefore come into
thy memorie, which attempteth to turne
thee away from Christ, and to cast thee into
desperation, put all that out of thy minde,
and stick thou fast vnto the liuely worde of
God, meditate, and ponder thereon, print it
in thy minde, repeating it now and then a-
mong. For thou canst neuer vnderstand by
the consideration, and sharpnesse of reason,
how it may be done, that by death thou shalt
passe vnto the true lyfe, how thou yelding
vp thy ghost mayest depart here hence, how
thy soule maye be preserued, and rest in the
lord, euen vntill the last day, and how also
thy body being rotten, consumed, and deu-
oured with wormes, maye come forth at
the last iudgemēt, with a new, and a beaw-
tifull shape. Reason cannot comprehend
this, faith onely can. Therefore, often-
times thinke thou vpon the articles
of thy beleefe, diligently consider,
and attentiuely examine
euery particular
thercof,

After

After what sort he is to bee called
vpon, which lyeth at the
point of death.



Now see, dærely beloued in
Christ, that thou fight a good
fight. See that thou cōstant-
ly, and valiantly defende thy
self, thzoughly fastē in thine
hart, the promises of Christ
thy redeemer. I am the resurrection, and the
lyfe, sayeth Christ. He that belæueth on me,
shall lyue, and shall neuer see death. Christ
taking vpon him the nature of man, subiect
to the infirmities of our estate, did offer vp
himselfe to be a sacrifice for our sinnes, dy-
ing vpon the aultar of the crosse. He by his
blessed blood, did purge, and clense the sinnes
of all mankynde. This Christe will not
forsake thee, he taketh a regarde of thee.
Thou canst suffer no iniurie, or calamitie,
seing that Christ doth p̄serue, and defende
thee. The sure foundation of God standeth
fast hauing this seale, the lordē knoweth
which are his, my shæpe hære my voice, and
I know them, and they folow mee, and I
giue

Ioan. 11.

2. Timo. 2.

Ioan. 10.

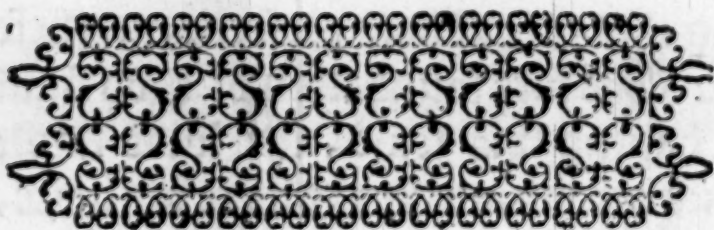
Math. 27.

Luc. 27.

A fourme and methode,
glue vnto them eternall lyfe, and they shall
neuer perishe, neyther shall any man pluck
them out of my hand. My father, which gaue
them me is greater then all, and no man
is able to take them out of my fathers hand.
And I and my father are one. Wherefore,
O deerey beloued in Chzist, commend thy
soule vnto God thy father, which loueth
thee singularlye. Crie out with thy brother
Chzist, hanging on the crosse: Into thy
handes, O father, I giue and commend my
spirite. God the father of all mercie,
bzing thee vnto euerlasting lyfe,
and pserue thee vnto y most
ioyfull resurrection of
his last iudgement.

Amen.

The ende of the fourme and me-
thode, or right order, to
comfort the sick.



¶ A prayer to be sayde vn-
to God for the sick.



Almightie, everla-
sting, and most merci-
efull God, which art
wont amōgst thy sun-
dry disciplines, and ma-
nyfolde chastisements,
wherewith thou doest
prouoke, and allure vs
vnto thee, to brydle our fleshe with diuers
diseases, the securitie thereof taken awaye
by perillous sicknesse, and doest both admo-
nishe vs of the ende of oure naughtie lyfe
past, and also of ymminent death through
paines, which are hir fore messengers, and
likewise of thy iudgement in the last daye,
and of the eternall lyfe to come, which shall
be reserued for the good, and godly vnto glo-
rie, and felicitie, but for the euil vnto shame
and condemnatiō of hell fyre. Of the which
things, fleshe being let runne at hir owne
will, hath no remembrance. But now we
perceyue, this seelye man is layed on his
bedde, by his impayred health, vnto whome
is

The Prayer.

is stirred by the feeling of his sinnes, and the ymage of death often flyeth, as it were before his eyes. We wretches therefore, which looke for the lyke houre of aduersitie, according to the condition of our nature, doe beseeche, & desire thee together with him, that thou practise not righteous iudgement with him for his deserts, for our lord Jesus Christ his sake, which hath made satisfaction on the crosse, for the offences of this sicke body, and vs all. But rather graunt hym, as to one redeemed, grace, and strength of mind, that he may quietly take this thy fatherly discipline, and visitation, patiently beare it, and that he may suffer wyllingly with persfite obedience himselfe, to be subiect, and obeyfant vnto the good will, and pleasure of thee, his punisher. Succour him in all his aduersities, and be thou vnto him a refuge, and a defence against this instant daunger, wherewith he is now in perill, especially of his reueled conscience, the secret sinnes of his hart doe accuse him vnto thee. Therefore set thou against it for his preservation, the moste bitter torments, and voluntarie sacrifice of thy sonne Christ, which did beare our infirmities, and accomplished the paine due

The Prayer.

55

due vnto vs, haue made sinne for vs, whilst that he died for our sinnes, which he washed away, with his precious blood, and rising from the deade for our iustification, was made our perfecte redeemer. Let him perceiue through faith, y^e force of these fruits and benefites. Let him being oppressed in this misery, feele thine aide, and let him tast, in this moment of time, some fruite of suche benefites, and gifts in Christ. Bring to passe euen now by true fayth, that there maye be offered vnto him so great a treasure of felicitie, that is, I meane the forgiveness of his sinnes for Christ his sake, which by the misterie of the preaching of his worde, as is before saide, and the vse of his sacramentes frequented in y^e church, is offered vnto him, that he maye effectually, and of a suertie receiue it to his comfort, ayde, and defence, against the troubles of his conscience, grieuously accusing him, and the subtiltie of the deuill. And also that the same faith maye be vnto him, an armour, wherewith he being defended may enter through death into lyfe, wheron he taking hold, may enjoy the same for euer. Therefore, O heauenly father, we doe wholly commit him vnto thee, for thou shalt

2. Cor. 5.

Apo. 1.

Rom. 4.


Physic

The Prayer.

Thalt heale him, bicause he is sicke. He is weake, thou shalt strengthen him, he lyeth a long, thou shalt set him vp, he acknowledgeth his spottes, and vncleanesse, thou shalt walsh him, he is wounded, thou shalt cure him, he is feareful, thou shalt giue him courage. And for bicause thou knowest all things, and canst bestowe according to thy wil, thou shalt satisfie him. For he is greatly greued with hūger, and thirst after thee. Embrace him. For he straight waye flyeth vnto thee, and make hym constant to fulfill thy commaundements. And to be brieft, forgive him all things, wherewith he hath prouoked thy heauie displeasure against him. Graunt him in the steade of death, life, with thee in glorie. But if we shall neede him, in thy viueparde, in this mortall life, and that he maye be imbettred vnto the example of Christ, then preserve him, vntill that he be increased with more ample benefites. Thy will notwithstanding, which alwayes is best, be ever fulfilled. Graunt all those things vnto vs, and this sicke body, through Iesus Christ only, thy sonne our lord, which is our only redeemer, & helper, and which brought the thee on y cross with him into Paradyse,

opse, for the example, and great comfort of
all sinners, which liueth, and reigneth with
thee, in the vnitie of the holy ghost, one God
world without end. Amen.

¶ A prayer to be sayd vnto Christ.

 **O** Lozde Iesu, which art the on-
ly health of all men liuing,
& the euerlasting life of them,
which die in faith, I giue, and
submit my selfe wholly vnto
thy moste blessed will, whether it pleaseth
thee, that this my seelie soule shall tary any
longer in the mansion of this my wretched
bodie to serue thee, or whether thou wilt
haue it to depart out of this world, being as-
sured, that the thing cannot perish, which is
comited vnto thy mercy. Willingie now I
leauie this fraile, and sinfull flesh, in hope of
the resurrection, which shall restore it vnto
me againe far better than now it is. I besech
thee, that thou wilt strengthen my soule, with
thy grace, against all temptations, and that
thou wilt compasse me about, and defende
me with the shielde of thy mercy, against al
the assaultes of sathan, wherewith in time
past,

The Prayer.

past, thou madest thy martyrs invincible a-
gainst horrible torments, and moste cruell
deathes. I see, and confesse, that in my selfe
there is no help of saluatiō, but all my hope,
and confidence is in thine vnspeakable good-
nesse. I haue no merites, or good woꝝkes,
which I maye alleage befoze thee, of sinnes,
alas, I see a great heape, but thzough thy
mercy, and righteousnesse, I shall be recke-
ned in the number of the iuste: Thou wast
borne foꝝ my sake: Thou didst suffer both
hunger, and thirst foꝝ my sake: Thou didst
preach, and teache, fast, and praye, foꝝ my
sake: Thou didst all good woꝝkes in this life
foꝝ my sake: Thou gauest thy most pꝛecious
bodie vnto death vpon the crosse foꝝ my sake.
Let all these things profite me, which thou
hast freely giuen mee, which hast giuen thy
selfe foꝝ me. Let thy blood washe alwaye the
spots of mine offences. Let thy righteousnes
couer, and hide mine vnrighteousnesse. Let
thy merites make me acceptable befoze the
most high Judge. Increase thy grace in me,
as peril encreaseth, least faith should wauer
in mee, least my hope shoulde stacker, least
my charitie should ware cold, least humaine
weakenesse should be ouercome, by the ter-
rour

The Prayer.

57

hour of death. But after that death possesseth
my bodilye eyes, yet let not the eyes of my
mind be turned away from thee. And when
death hath take away the vse of my tongue,
yet let my hart instantly cry, and say vnto
thee: Into thy hands I commend
my spirite (Glorie) to whom
be all honoꝛ, and gloꝛye,
woꝛlde wout end.
Amen.

Psalm. 138



B. j.

20A

The first of these is the fact that the
 system is not a simple one, but a
 complex one, involving many factors
 and many different types of people.
 The second is that the system is not
 a static one, but a dynamic one,
 constantly changing and evolving.
 The third is that the system is not
 a uniform one, but a varied one,
 with many different types of people
 and many different types of people.
 The fourth is that the system is not
 a simple one, but a complex one,
 involving many factors and many
 different types of people.

Estimated from 1980 census: 1980

1940-1941 (1940-1941) 1940-1941

078-00000-10000

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466
---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

22

20

58
A Sermon of pacience,
of the consummation of this world,
of the second comming of the lorde, the
enerlasting ioyes of the righteous, the paines of the
wicked, and of other things, written by
saint John Chrysostome, patriarch
at Constantinople. John Theo-
phylus, being the expo-
sitor thereof, out
of Greeke into
Latine,
and translated out of Latine
into Englishe, by
H. Thorne.



The lyfe of godly
men, is verie nota-
ble, and bright. And
by what meanes
should it shine, but
through pacience?
Therefore embrace Pacience
pacience, as the mo- is the
ther of Fortitude. mother
For the Psalmist of Forti-
tude.
giueth vs admonishment saying: Tarry thou the lords leasure, and kepe his wayes. Psal. 127.
And saint Paule, to the ende thou shouldst
H. Th. possesse

A Sermond of Chrysostome,

- Rom. 5.* possesse this vertue sayeth : Affliction woꝝ
keth patience , which if thou exercise , thou
shalt finde hope , the fountaine of all good-
nesse . Foꝝ hope maketh not ashamed . We
Psal. 37. thou therefore subiect and obedient vnto the
1. Petr. 2. lord, and pray vnto him, & thou shalt there-
Iaco. 4. by find that thing , which is not to be con-
temned : that is to wit, he will giue thee all
thine harts desire. Who is moꝝe happy than
he , which hath in possession the beneuolent
eares of so mighty a king : Who wisheth
not to haue the iudges eares ope vnto him,
1. Cor. 3. & at his commaundement . Thou (dearly be-
loued) art the woꝝkman & laboꝝer of vertue.
Math. 20. Christ hath hyꝝed thee into his vineyarde .
Gala. 6. Whiles thou hast yet time, do good woꝝks.
Harken what saint Paule sayeth : Loke
what a man soweth, euen the same shall he
reape. Sow in the spirit, and thou shalt reap
eternal life. Foꝝ he that soweth in his body,
Gala. 6. reapeth corruption of his bodye. And heare
what another counsell giuer sayth : Sow
righteousnesse foꝝ your selues, and you shal
gather the fruite of righteousness. Let it not
lothe thee to take paines . There is an hope
of haruest, and fruite time. Foꝝ where con-
flictis are, there are rewardes. Where there
are

A Sermond of Chrysostome. 59

are contentions, there are honours. *1. Timo. 4.* Where
battell is, there is a crowne also. Haue thou
a regard herevnto, and arme thy selfe vnto
paciencie. Let him alwayes sounde in thine
eares, which crieth with the saintes: Be of
good courage, that thine hart maye be com-
forted, abide the lords leisure, vse and exercise *Psal. 27.*
thy field. This life is thy field, take vnto thee
a good toole, I meane the old and the new in-
strument. Hedge thy ferme, wth the brembles
of doctrine, prayer, and fasting. If thou haue
such a hedge, the beast (I saye the diuell) can
not enter in. Toile thy soule as a good vine-
yard. And euen as the keepers of vineyards,
doe clap with their handes, crie with their
voice, and with such like noises, do keepe off
the wayt layers: So cry thou out also with
praiers, sing wth the melodye of psalmes, and
thou shalt put to flight that fore and wicked
beast, as who sayth the diuell. Of the which
fore the scripture maketh mention, saying:
Take ye the fores. *cc.* Alwayes watch thyne *Cant. 5.*
enimy, if he shott at thine hart, with vnlaw-
full concupiscence. If he sling into thy soule,
filthy cogitations, put forth the shield of *Ephe. 6.*
faith, turne about the helmet of hope, take *1. Tess. 4. 5.*
vp the sword of the spirit, that is the worde
V. ij. of

A Sermon of Chrysostome,

of God. And thou being thus armed, shalt
be able to defende thine enemy, and see that
1. Pet. 5. thou be not faint harted in the conflict, but
2. Cor. 2. in al things be sober, and wel aduised, & say
thus with thy selfe. We be not ignozant of
Phil. 4. his subtilties. Reioyce alwayes, as it is writ-
ten: Let your softnesse be knowen vnto all
men. Let the feare of God shine in thine
hart, that thou become not a fugitiue soul-
dier, that thou be not a fearful, and sluggish
labourer, least thou happily leese thy crown.
This life is short. But the sentence of gods
iudgement, is permanent, & endlesse. Thou
considering this, mayest boldly tell thine
hart, and saye with the holye prophet: Be
Psal. 27. strong, and tary thou the lords leysure, and
he shall comfort thine hart. Follow Dauid
1. Reg. 17. his example, and slea thine enemy by the ca-
sting of one stone. The angels stand by thee,
1. Cor. 4. beholding thy life. For s. Paule sayth: We
are become a gasing stocke vnto the worlde,
both vnto angels, & vnto men. If they per-
ceiue that thou hast the vpper hand, they wil
reioyce in thy well doing. But if y be sub-
dued, they will sorowfully depart, not being
able to looke on thee, & in the contrary part,
the devils wil scoorne thee. Therfore take vp
the

A Sermon of Chrysostome 60

the feare of God in the stead of a sword. For the feare of God is like a two edged sword, cutting off all euill concupiscence, & desires. And also haue thou alwayes in minde the last day, when the heauens set on fire shalbe dissolued. For the burning elements shall melt. The earth, & all that is thereon made, shal be bzent, when y^e starres shal fal down, as leaues, and the sunne, and moone shal be darkned, and shall not giue their light, wheⁿ the sonne of God shall be scene, and shall come downe from heauen vnto the earth, and the powers of heauen shall be moued, when the aungels shall runne hither, and thither, the sound of trumpets shall be hard, fire shall burne befoze him, and he wandring about shall purge all the world with fire, and in his circuite there shalbe a mighty tempest. There shal be such earthquakes, and lightnings, as neuer shall be the lyke, noz haue bene euen vnto this daye, in so much that the very powers of heauen, shall be taken with great trembling. What manner of men, dearely beloued in Christ, then ought we to be, at that time? What feare, and what horroz, will there then come on vs? Thinke with thy selfe, how the Israe^lites

H. iij. lites

The last day.

Math. 24.

Luc. 21.

Ioel. 2.

Ezech. 32.

Esay. 13.

Ioel. 3.

Psal. 97.

1. Tes. 5.

2. Petr. 3.

Psal. 50.

2. Petr. 3.

A Sermond of Chrysostome.

Exod. 20.

lites in the wilderness, were not able to abide the dimnesse and darknesse of the ayer, and the voyce of God speaking out of the middle of the fire, but willed that he should no more speak vnto them, for they were not able to abyde him, when he did hyde the greatest part of his maiestie, althoughe he came downe not offended with them, nor spake he vnto them wrathfully.

Therefore consider this, if they were not able to abide his comming, which comforted them, when that neyther the burning heauens were dissolued, neyther the earth, and that is in it, was burnt, when that neyther they which soude the Trumpet did blow, as that trumpet shalbe sounded, which shal rayse vp al them, that haue slept from the beginning of the world, neyther any other of the terrible things to come, did then happen: how shall we do when he shal come downe with intollerable wrath, & fure, and shall sit vpon the throne of his glory, and shall call the earth. Euen from the East, vnto the West, and from all the costes of the earth, that he may discerne, and knowe his people, and giue to euery man, according vnto his deserts, what men (alas) becometh

The second coming of the lord.
Psal. 50.

behoueth vs to be, when that we shal stand
 stripped and naked, readie to bee brought
 forth vnto the iudgemēt seat: **W**here then
 shall that painted colour, and the force and
 strength of the fleshe become: then where
 shall that deceitfull and vnprofitable beau-
 tie, the pleasantnesse of mans voyce, impu-
 dent & shamellesse babling become: **W**here
 then is the trimming, and decking vp with
 clothes, and the delight & pleasure, of most
 foule and filthie sinne: **W**here then are
 they which drinke wyne with pyping and
 singing, and haue no regarde or respect vn-
 to the woꝝkes of **GOD**: where then is the
 contempt, & despising of them, which now
 lyue without feare, **T**hen where is delica-
 sie and nyllitie. **F**or all those things shall
 passe away, and shall be dissolued as the cor-
 rupt ayre: **W**here then is the greedy desire
 of money and riches, and vnmmercifulnesse,
 hir continuall companion: **W**here then is
 pride, which disdaineth all men, & thinketh
 hir selfe to be somewhat: **W**here then is the
 vaine and vnprofitable gloꝛie of man, the
 great might & tirannic: **W**here then is the
 king, the prince, the capitaine: **W**here then
 are the puffed vp magistrates, contemning
God,

Loke for
 this mat-
 ter. *Sapi. 5.*

A Sermon of Chrysostome.

Osee. 13.

Iere. 50.

Psal. 48.

1. Cor. 1.

1. Corin. 7.

1. Petr. 3.

Math. 25.

God, in comparison of their owne riches? When they shall perceyue, that this saying must bee spoken of them: They marnailed, they are moued, they are troubled, feare is come vpon them: there shall be sorowes, as of a woman traouailing with child, they shall be consumed with a beheimēt spirit. Where then shall be come the wisdomē of the wise, with all there newe inuentions? Who bee vnto them. They are moued, they are troubled, as a drunken man, and all there wisdomē is swallowed vp. Where then is the worldly wise, the scribe, and the treasurer, of this baine world. May, and consider, deere-ly beloued, what maner of men, we ought to be, when y we must yelde an accompt of all, that we haue done, as well small, as great things. For vntill that we according to iust iudgement, fully make satisfaction: what shall our estate, and condicion bee in that houre, and how carefull shall we bee, that we maye obtaine fauour, in the sight of God? And what ioy shall we haue, which shall be placed on the right hande of God? How then shall we feele our selues, when that all the saintes of God shall greete vs? Abraham shall salute thee, Isaac, and Jacob,

Job, Moyses, Noe, Job, Dauid, and all the holy prophetes, apostles, and martirs, and all good men, which haue pleased God, in the lyfe of there fleshe. And how many shalt thou there heare, whose lyfe thou shalt haue in admiration, whome thou wouldest euen now wyllingly see? They will there come vnto thee, reioysing at thy saluation. After what sort shal we then be affected: How inestimable shall that ioy be, when the gladsome king shall say vnto them, which stand on his right hande: Come ye blessed of my father, & take to your inheritance, the kingdome, which was prepared for you, from the beginning of the worlde: Then shalt thou receyue a most decent kingdome, and crown of beautie at the lordes hand, and after that shalt raigne with Christ. Then shalt thou inherite al these eternall things, which God hath ordained for them, that loue him. Then shalt thou euer after ward be without dread, and heauinesse. Ponder, and consider, what it is to raigne with Christ in heauen. For as I haue tolde thee, thou shalt receyue a diademe, at the hande of the lord, and shalt euer after raigne with Christ. Thinke with thy selfe, what a thing it is, to beholde the face

Math. 25.

Sapi. 5.

2. Timo. 4.

A Sermond of Chrysostome.

Esay. 60.

Apoc. 21.

Esay. 64.

1. Cor. 2.

The per-
dition of
the wic-
ked.

Psal. 2.

Math. 25.

Psal. 9.

face of God, for ever, what a brightnesse hath it? For then there shall be no sunne to giue the day light, as Esay sayeth, and the rising of the Moone, shall not lighten the night: But the lord God shall be thine eternall light, and thy glorie. Beholde what ioyes are layed vp in store for them, y^e feare the lord, and keepe his commaundements:

Consider againe also, the perdition of sinners, when they shall be brought forth, vnto the terrible iudgement seat of God, with how great confusion then shall they be taken befoze the iust iudge: hauing not one worde to aunswere, how shall they be ashamed, when the lord shall speake vnto them in his wrath, and bere them in his sore displeasure: saying, depart from me ye wicked into eternall fyre, which is prepared for the deuill, and his Angels. Alas what miserie, and affliction shall there spirit suffer, when that all men shall crie out aloud, saying: Let the sinners be turned into hell, and all nations which forget God. What tune wil they howle out, wayling and lamenting, when they shall bee caried awayne, that they maye be cruelly tormented, world without ende: what place (alas) is that, where is wayling

A Sermond of Chrysostome. 63

Wayling and gnashing of teeth, called hell, the which sathan himselfe abhorreth, what is that (Gehenna) fyre vnquenchable, what is that woꝛme venimous, & neuer ceasing: howe greuous are those vtwarde darknesse, alwayes continuing, what are the ministers appointed foꝛ toꝛmentes, which lacking mercie, and without compassion re- pꝛoue and punish: When they that are toꝛmented, will greuously crie vnto the loꝝd, and he wil not heere them. When shall they vnderstand, that all things, which they had in this lyfe are vaine, and transitoꝛie, and such things as they supposed here to be pleasant, to be founde moꝛe bitter than gall, and popson. When where is the pleasure of the fleshe, so termed falsely: Foꝛ there is none other pleasure, but to feare the loꝝde. This is the pleasure, this replenisheth the soule, as it were with marrow, & fatnesse. When shall they be in desperation of themselues, and of the woꝛkes, which they haue done, then shall they confesse and saye, that the iudgement of God is true, and righteous, saying: did we not heere of this, and yet woulde we not be conuerted from our wicked deedes: But then they shall nothing pꝛenaile.

Esay. 66.

Marc. 9.

Math. 22.

Pro. 1.

Read for
this Ec-
clesiastes.

To feare
God is
true pleas-
sure.

Psal. 63.

A Sermon of Chrysostome

preuaille. Alas y euer I was borne, which
 am compassed about with sinnes innume-
 rable, aboue the number of the sandes. I
 haue sinned, but I turne away from them,
 as frō many yron chaines. For my hope is,
 that I shall not see my sinnes aboue in hea-
 uen. Vnto whome then shall I flie, but vnto
 thee, Oh mercifull God, vnto thee I say,
 which forgettest, and art not mindefull of
 iniuries: Haue mercie vpon mee, O God,
 after thy great goodnesse, according vnto the
 multitude of thy mercies, doe alwaye mine
 offences. Wash me thoroowly from my wic-
 kednesse, & clense me from my sinne. For I
 acknowledge my faultes, & my sinne is euer
 befoze mee. Against thee onely haue I sin-
 ned. I flie vnto thee, for thy great mercie
 and goodnesse sake. I haue prouoked thee,
 and yet I runne vnto thee, for thy meere pla-
 cabilitie. I haue reiected thee, and nowe I
 come vnto thee, for thy great goodnesse, and
 kindnesse sake. And I hartily beseeche thee
 to turne away thy face from my sinnes, and
 blot out al mine offences. Make a cleene hart
 in mee, O god, & renue a right spirit within
 mee, for thy names sake onely. For I haue
 nothing, y I maye present vnto thee, not so
 much

Psal. 51.

much as one good worke, not a pure hart, but *1. Cor. 4.*
 I trusting in thy mercies do wholly commit
 my self vnto them, y thou mayst stirre vp in
 me a prick of conscience, y I may not lightly
 fal againe into sinne, but y I may from this
 time forth, serue, and please thee, in holinesse
 & righteousnesse all the dayes of my lyfe. For
 thine is the kingdome, & the power for ever.

Luc. 1.

I beseech thee therefore, dærely beloued,
 which hopest to obtaine the forgiveness of
 thy sinnes, that thou endeavour thy selfe to be
 found in peace, cleane, and without spot. If
 any euill thought come in thy mind, take vp
 this sworde, that is to wit, be mindefull of
 the feare of God, and thou shalt cut off al the
 power of the enemy. And take the holy scrip-
 ture in the stead of a trumpet. For as the
 trumpet gathereth the souldiers together:
 euen so y holy scripture crying vnto vs, doth
 gather together our thoughts, in y feare of
 y lord. For our thoughts are euen like soule-
 diours, which wage warre agaynst y kings
 enemies. And againe, euen as the trumpet
 sounding in the time of warre, stirreth vp y
 courage of the yong men, battailing against
 their enemies: likewise the holy scriptures,
 do rase vp the promptnesse to vertue, & do
 make

The feare
 of God is
 a sworde.

A Sermond of Chrysostome

make thee valiant against affections. Therea-
fore enforce thy self, as much as in thee lieth,
oftentimes to apploye the scriptures, that
they may gather together thy cogitations,
which the enemy hath scattred abroad, by his
wicked subtilty, ministring vnto thee nough-
ty appetites and concupiscence, or oftentimes
also bringing aduersitie, or sometimes giuing
prosperitie, making thee carelesse. For he
worketh these things by his deceite & guile,
that he may separte man from God. For
oftentimes it hapneth, that when we can
not ouercome and subdue one, by concupis-
cence, then after he offereth vnto him other
temptations, thereby to blind his mynd, that
he may after find it, an apt ground, to plant
in it such things, as pleaseth him, and in the
end, beginneth to minister such thoughts vn-
to men, that they will say with an othe: At
what tyme I doe good, I haue infortunate
dayes. Let vs therefore doe euill that thereof
may come good. When if a man be not well
advised, he will swallow him vp as hell a-
liue. If so be that he cannot thus ouercome
him, then will he offer vnto him felicity, and
securitie of lyfe, and craftily extollet him,
bringing in deceit: an effect of all other most
græuous,

Rom. 3.

A Sermon of Chrysostome. 65

græuous, and troublous, which is, that he
may make him proude, and without feare.
This draweth the minde into the botome of
pleasures. This causeth the mouth to speak
blasphemie against heauen. For it is writ: *Psalm. 72.*
They haue set, & bestowed their mouth
against heauen. This maketh man to bee
ignozaunt of God, and not to vnderstande
his owne infirmitie, neyther to thinke vpon
the daye of death, and iudgement. For
this truely is the way of all wickednesse. He
that reioyseth to walke in this waye, that is
to wit, of prosperitie, and cockering, shall in
the ende come into the storehouse of death.
This is the waye whereof the lord said:
Wide, and broad is the way, which leadeth *Math. 7.*
vnto destruction. Beholde thou hast heard,
wherefore the enimie endeuozeeth sometime
to bring vs prosperitie, sometime aduersity.
For as he proueth the minde of man, which
struggeleth, and striueth against him, to be
affected: euen so by his malignitie, doth
he furnishe his hoste against him. Therefore
be sober, and warie, and alwayes giue thy
selfe vnto reading, that thou mayest learne,
how it behoueth thee, to eschue the snares of
that enimie, and to take hold on euerlasting
lyfe.

A Sermon of Chrysostome,

lyfe. For the reading of holy scripture, maketh the wandring minde to stande fast, and giueth hir the knowledge of God.

God is
knowne
out of
the scrip-
tures.
Read for
this mat-
ter the
second
epistle to
Timothi.
The holy
ghost
speaketh
in the
Scrip-
tures.

† Math. 10.
× 2. Petr. 1.

God is to
be praied

Thou hearest how that he, which with an unfained hart ymployeth y holy scriptures, receyueth the knowledge of God. Select not therefore thy selfe, but ymploy reading, and prayer, that thy mind may be lightned, that thou mayest be made perfite, and honest in all things, wanting in no point. Let others boast of the frendship of honorable men, princes, and kings. But reioyce thou before the angelles of God, speaking vnto him, and to the holye ghost, by the sacred scriptures. † For the holye ghost is he, that speaketh by them. * Doe thy diligence therefore constantly to be occupied in holy scripture, and prayers. For looke how often thou art conuersant with God by them: so often is thy bodye and soule sanctified. Then take this for certeintie, that when thou happenest to reade the scriptures, thou art sanctified. Therefore do thy good will, oftentimes to imploy them. Although thy handes be occupied: yet mayest thou praye in thy minde. For blessed Anne, Samuell the prophet his mother, prayed, and moued but hir lippes onely,

onely, yet hir prayers entered into y^e eares of vnto
 the God of Sabaoth, & she obtained y^e thing with the
 she desired. Therefore although t^he hands mind.
 be otherwise busied, yet praye thou, at the 1. Reg. 1.
 least wise with thy minde. For God heareth
 euen the silent. If thou haue no skill to read, He that
 yet resort where thou mayst heare, and take cannot
 profite thereof. For it is written: † If thou reade, or
 see a wise man, go thou vnto him early in vndersta-
 the morning, and let thy fote tread the path deth not
 vnto his gate. For this counsell is not only what he
 good for them, that cannot reade, but also readeth,
 for them that can. For many there be, which must re-
 read, and know not what they read. Take sort vnto
 heede therefore, that thou doe not little re- some wise
 garde, the * grace bestowed on thee by y^e free man.
 gift of Christ: but be thou carefull to seeke, † Sirach. 6.
 how thou mayest please the lord, that thou x. 2. Cor. 6.
 mayest procure, and get vnto thee, the blis-
 fulnesse of his saintes. For it is written:
 Blessed are they, which keepe his testimo- Psal. 119.
 nies, and seeke him with their whole hart.
 See that the enimie let thee not, that when
 thou wouldst read, he make thee slouthfull,
 and put other businesse in thy heade, which
 shall pull thee awayne, saying: First finishe
 thou these small affaires, and so shalt thou
 I. y. reade

A Sermon of Chrysostome.

reade without trouble of minde. For howe
often sendeth he in those things, that maye
encourage thee vnto handie labour: And he
obicteeth such matters, that he maye & sooner
withhold thee from reading, being the grea-
ter profite. For as much as, the deuill per-
ceyuing man to be disposed to reade, setteth
against him by these, and other lyke occa-
sions, seeking if he maye by any meanes pos-
sible, let him: yet consent thou not vnto him,
Psal. 42. but be euen as the Hart, which thirsteth, and
desireth to come vnto & water springs, that
is to say, vnto the holy scriptures, that thou
mayest drinke out of them such things, as
are meete and profitable for thee, as soe er-
ample. When it is giuen thee to know any
sentence, let it not escape thee, but ponder
vpon it in thy minde, write in thine hart,
and thou shalt keepe it, neuer able to bee
rased out of thy memorie. For it is written:
Psal. 119. I will thinke vpon thy righteousness. And
again: I haue hidde thy words within my
hart, that I shoulde not sinne against thee.
And in an other place: Wherewith shall a
yong man cleanse his waye: Euen by ruling
himselke after thy worde. For who is he,
that is mindefull of the worde of the lord,
and

and amendeth not his wayes : Is not he
 alwayes a reprobate, & a cast awaye captife,
 which remembereth nothing, but rather
 forgetteth that, which he once knew: True-
 ly, God sayth vnto such an one. *Wherefore Psal. 50.*
 talkest thou of my righteousness, and ta-
 kest my testimony in thy mouth: *Whereby*
 he commaundeth that thing to be take from
 him, which he seemeth to haue. And what *Math. 23.*
 was there commaunded to be taken from
 him, which he seemed to haue : Faith. For
 he calleth himselfe a christian, but denyeth *Tit. 1.*
 it in his deedes, and he is worse than an in-
 fidell. And therefore he commaundeth the
 holy ghost to be taken from him, which he
 receyued in the daye of his redemption, and
 that he seemed to haue also. And such a man
 shal become like vnto a wine vessell, thorow
 the which the wine is spilde and lost, & they
 that see him knowe it not, supposing him to
 be full, but when wine shoulde be drawen
 out of him, then he appeereth vnto all men
 to be emptie. Wherefore euen so, such a man
 shall appeere emptie in the daye of iudgc-
 ment, and his deedes shal be manifest vnto
 all the world. And such are they, which wil
 saye vnto the king in that day : *Math. 7.*
 Lozde haue
 I. iij. not

A Sermon of Chrysostome.

not we prophesied in thy name? and haue
done many great things in thy name? And
the king will answere, and saye vnto them:
Verily I saye vnto you, I knowe you not.
Thou seest, dearly beloued, that such a man
hath nothing at all. Be thou therfore mind-
full of the worde of God, and amende thy
lyfe. Beware thou suffer not the birdes to
descende, and deuoure the seede of the sonne
of God. For he himselfe saide, that the seede
Math. 13. is the worde which ye haue heard. There-
fore hide thou the seede in the fozowes of
thy lande, that is to wit, hide the worde in
the middell of thine hart, that thou mayest
bryng forth some fruit vnto the lord in feare.
And when thou readest, read diligently, and
boldly, and handle eche lyne, moderatly
considering thereof. Endeuoꝛ not to reade
ouer many leaues, but if any obscure sense
happen vnto thee, let it not graue thee to
peruse the verse twice oꝛ thrice, vntill thou
vnderstande the meaning, and force thereof.
Furthermoze, when thou preparest thy selfe
to sit downe, and read, oꝛ to heare an other:
Scripture first praye vnto God saying thus: O lord
is attent- Jesu Christ, open myne eyes, and the eares
tyfely to of my hart, that they may heare thy words,
and

and vnderstande them, and may, O lord, be reade
 fulfill thy wyl, hide not thy commaundements from me, bicause I am a straunger
 on the earth, but open, and discouer mine eyes, and I will consider the maruellous
 things of thy lawe. For in thee, Oh my
 God, haue I trusted, that thou shouldst ligh-
 ten mine hart. Also I beseeche thee so praye
 vnto God alwaies, that he will illuminate
 thy minde, and open vnto thee the effect, and
 force of his worde. For many haue erred,
 counted themselues wise, they became fooles,
 not vnderstanding what was written, and
 falling into blasphemies, haue therein peri-
 shed. Therfore, if thou in reading finde any
 thing hard to be vnderstode, take heede the
 enemy teach thee not to say within thy selfe,
 it is not so, as this word expresseth (for how
 should it be so?) and suche lyke. But if thou
 beleue God, beleue his word also, and say
 vnto the enemy: Come behinde me sathan.
 For I know thee not. The worde of God is
 a pure worde, as tryed siluer, clensed, and
 purged from the earth seauen folde, and in
 it, is no peruerse matter, other else haulting,
 as the prouerbe is, but all things therein
 seme good in the wise mans sight, and are
 I. iij. right.

with pra-
yer.

Psal. 119.

Rom. 1.

Psal. 11.

A Sermon of Chrysostome.

Rom. 7. righteous before them, that finde know-
ledge, and I truly am a foole, and knowe
not the scriptures, but well vnderstande,
they are spirituallly written. For the apostle
sayeth: that the lawe is spirituall. Then
looke vp towarde heauen, saying these
wordes: Lord I beleue thy worde, and doe
not gaine say it, but I trust in the worde of
thy holy spirite. Deserue me therefore, O
lord, that I may finde fauour in thy sight.
For I seeke none other thing, but only to be
saued. Oh mercifull father, that I maye ob-
taine thy grace, and fauour. For thine is the
kingdome, and mercie for euer, and euer.
Amen.

Peroratio.

Beseeche you therefore brethren,
dearly beloued in the lord, that ye
endeavour your selues to haue these
things daylie in memorie, I meane,
faith, hope, charitie, and humilitie, that they
may be sealed by prayers vnto God, and
meditations of holy scriptures. For if you
haue those things, and doe abound in them,
they will not leaue you emptie, and barren
touching the knowledge of Iesus Christ.
For

For the christia man, which hath not those
 things, but neglecteth his owne saluation,
 is blind, groping the waye with his hande, *2. Petr. 1.*
 forgetting that he is cleansed from his olde
 sinnes, and it shall happen vnto him, as it
 is sayde in the true pꝛouerbe: The dogge is *2. Petr. 2.*
 returned againe vnto his vomite, and the
 washed swine vnto his dirtie puddle. They
 therefore, that haue escaped the pollutions *2. Petr. 2.*
 of the worlde, as it is wꝛitten, and haue re-
 nounced them in there baptisime, and are
 come vnto the knowledge of our lord Iesus
 Christ, and are afterwards againe entang-
 led with them, there ende shall bee worse,
 than there beginning, For it had bene bet-
 ter for them, not to haue knowne the waye
 of truth, then when they haue knowne it,
 to returne backe againe vnto the things,
 which were forsaken. Let vs therefore, being
 the dære and faythfull seruauntes of God,
 and his christian chosen souldiours, diligent-
 ly, and earnestly take vp the foresaide ar-
 mour in oure hartes, and not haue them
 in minde by an outwarde shewe, that we
 battayling well, and treading downe al the
 polwer of the enimie, may be deliuered from *Ephe. 5.*
 the curse to come vpon the childzen of vni- *Collos. 3.*
 belæse,

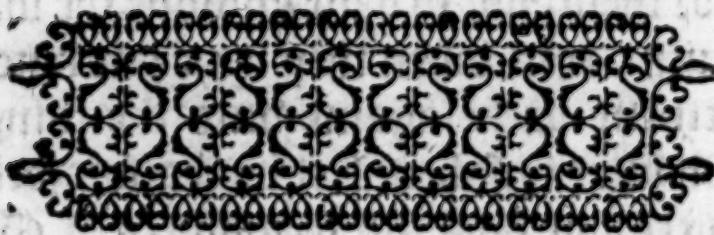
Peroratio.

Hebr. 4.

Rom. 8.

beléeſe, and that we maye finde grace, and
mercie in that horrible daye, beſoze the iuſt
iudge, which will rewarde euerie man, ac-
cording to his deedes, to whome, with the
almightie father, and the holy ſpíríte,
belongeth honoz, and glozy, now,
and ſoz euer, world with,
out ende. Amen.
men.

FINIS.



The Table.

PHisick for the soule, verie necessarie
to be vsed in the agony of death, and
in these extreme and most perillous
seasons, &c. folio. 1.

Faith is chiefly necessarie for the sick,
to abide the paines of the bodye, and
the temptations, wherwith he is pestered.
folio. 3.

The articles of our faith are diligently
to be considered of the sick. 5

Wherefore sicknesses are sent vnto vs
from God. 5

There be three things, which torment vs
most greuously, and cruelly, and doe
trouble oure mindes in the agonie of
death, that is to wit, sinne, death, hell,
or damnation. 8

¶ A prayer for the same. 8

What is to bee done, when sinne doth
vexe, and stirre our consciences. 9

The testimonies of scripture for the re-
mission of sinnes through Christ, must
be diligently repeated vnto the sick.

&c. 11

Whether

THE TABLE.

- Whether the sick may lawfully seke the
phisitions helpe, and vse phisicke, or
no. 18
- What is to be done, when death bring-
eth terror, and feare vpon vs. 18
- The testimonies of scripture, for the re-
surrection of the dead. 20
- We will adde also, other sentences of
scripture, conteyning plentifull com-
fort. 23
- What is to be done, when hell, or eter-
nall damnation, cōming in our minds,
doth feare vs. 25
- Of the making of a testament, and con-
fession of sinnes vnto God. 34
- Of the sacrament of the lords supper. 35
- The sorow, which many take, more then
is requisite, for the death of their pa-
rents, and frendes, ought to be tempe-
red by the right rule of reason. 37
- A precept contayning an exhortation
vnto al them, which professe the name
of Christ. 39
- Peroratio. 40
- A fourme, and methode, or right order
to comfort the sick. 41

How

